

A  
DEMONSTRATION  
OF THE  
FIRST PRINCIPLES  
OF THE  
Protestant Applications  
OF THE  
A P O C A L Y P S E.

Together with the Consent of the Ancients  
Concerning the Fourth Beast in the 7th of *Daniel*,  
and The Beast in the *Revelations*.

By DRUE CRESSENER, D. D.

L O N D O N :

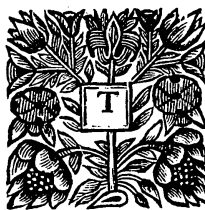
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TO THE  
QUEEN.

MADAM,



THE Intent of these Papers is to make a more certain Discovery of the Sense of some Divine Oracles, which have foretold the Successive Revolutions of all the Great Empires, in which the Church of God was to sojourn, till it should come to triumph over the Kingdoms of this World. If they prove to be satisfactorily clear, Religion and Empire being the Subject-matter of them, They seem to be the most proper Object of the Meditation of Christian Princes. We are now in the concluding part of the Last of these Empires; And Your Majesty's Late Wonderful Successes have so promising an A-

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spect on that part of the Predictions, That they seem to appropriate all Addressees of this kind to Your Royal Court.

I have therefore thought it a duty to offer that, which I have already published on this Subject, to the Hands of His Majesty; And Your Majesty's peculiar Share in the Throne does seem to demand This of me, as the Remainder of a Debt from one that has once approached it.

This Part is indeed the whole Strength and Foundation of the former, and for that reason ought to attend it to the same Place, to confirm the Hopes of a Glorious Success of both Your Majesties Endeavours for the Revival of the Oppressed Reformation. *Madam*, We have already seen a very surprizing beginning of this Recovery, in the late Providential manner of the Return of the Protestants of *Savoy* through the midst of their most Inveterate, and most Powerful Opposers. The first date of that General Suppression of the Protestant Profession in *Roman States*, which in the Prophecy is called, *The Death of the Witnesses in Sackcloth*, is supposed to commence from the Last Considerable Abjurations of the new Converts abroad, some while after the Revocation of the Edict  
of

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of *Nants*; And then, That which in the Prophecy is called, *Their Resurrection three days and an half after their Death*, must fall just about the time that the *Vaudois* did Revive, and *Resettle* the Publick Profession of their Religion, after their return to their Ancient Habitations.

The *Vaudois*, and their Neighbours, have been so much the Main Body of the Witnesses for many Ages before the Reformation, That since the *first* Revival is agreed from the Prophecy to be in one particular place only, they may safely be allowed to be the first promising beginning at least of that Revolution. The *Proper* Kingdom of *France* did indeed seem from the present Posture of Affairs, to be the most likely to be the first Scene of this Revival. But it has been shewn, that there is nothing in the Prophecy that does fix the first beginning of it there; And that the Persecution in *France*, and *Savoy*, being executed by the same Instruments, may very well pass for one and the same thing.

This, *Madam*, is the first encouraging Earnest of that Great Deliverance, which the Oppressed Church does groan for, and look

The other  
Treatise, pag.  
139, 140.

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look up to Heaven, and to Your Protection to accomplish.

But whatever may become of these remote Conclusions relating to present Affairs, it will be no prejudice to what I here offer, which is the only necessary and Great Concern of the Protestant Interpretations, and the sole foundation of them. It will here appear to remain still firm, and unshaken, That the Church of *Rome* is the main Object of the Judgments of this Prophecy. The Foundation of a Building may be settled upon a Rock, though some parts of the Superstructure should fall for want of an immediate and close coherence with it. And if this first Foundation be but once agreed on, and well regarded by all Parties of Protestants, it is easie to see how influential it must needs be for the strengthening of the Common Interest of the Reformation. The dreadful Characters that are here set upon the Common Enemy, and the Divine Intimations of the joint concern of all the Reformed Churches in the League against them, as the Witnesses, and People of God, And the Present Crying Miseries of their Enslaved Brethren, are more than sufficient

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sufficient to make them silence all their little Unnecessary Heats and Animosities against one another, and to make them unite with zeal to strengthen the Hands of Your Majesties against the most refined Barbarities of the Great Oppressor, that were ever yet heard of.

There are indeed but small Grounds to hope, That Protestants will of a sudden agree upon this Foundation, whatever Evidence there may be for it. The Enquiry into these matters is so out of fashion, and lies under so general a prejudice, that I found the Press every-where affrighted from undertaking the Charge of this Publication. And I am bound to acknowledge, That nothing less could persuade them to it, than the warm Recommendations of a Person, whom Your Majesty's Favour has eminently rewarded for his Long-continued Labours in all the ways, by which the Church can be either piously edified, or learnedly defended. It is indeed owing to My Lord Bishop of *Chichester*, if any thing here does prove to be of Publick Use.

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*Madam,*

This General Unconcern seems chiefly to be the effect of the Popish Marriages in the Three Last Reigns. Nothing was more the Doctrine of our Church to the end of the Reign of King *James* the First, than the Charge of *Babylon*, and Antichrist, upon the *Roman* Church; but it seemed something too rude a Charge, both to Church and Court, when the Queen came to be concerned in it; and none but some very few of the most Sincere and Disinterested amongst the Learned, would appear in it.

I have therefore apprehended it to be the most effectual way for the making this the Currant Study of the Age again, to procure the Royal Stamp upon it, by Your Majesty's favourable regard of this Performance. I am encouraged to hope, That it may not displease the Impartial Examiners of it. And Your Majesty's Pious Zeal to promote True Religion and Vertue, has already began to make all good Designs for the Protestant Interest, the Fashionable Study of all about You. That we may  
long

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long have the Powerful and Charming Influence of this Great Example for the improvement of all Useful Knowledge, is the Zealous Prayer of,

*MADAM,*

*Your MAJESTY'S*

*Most Obedient Subject,*

DRUE CRESSENER.

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THE  
P R E F A C E,

Concerning the Strength and Usefulness of the Work, and the Confirmation of it by the Event ; and the Defects of the Synchronisms.

**M**OST Writers are so happy, as to be able to think themselves sure of Readers enow ; and all their care is to make them Courteous and gentle by a Preface. But there are so few that can have the patience to hear of any thing about the Revelations, that the great difficulty here is to get any Readers at all, and to prevent the being sentenc'd without a Tryal.

That which does so affright the World from these things, is the usual fancifulness, and looseness of Discourses of this nature, and their great Confidence and Assurance, with little or no care to make sure of their foundation. I do therefore think it requisite to assure all those that look upon this, That the whole aim of my Endeavours here, is to restrain all kind of Liberty of Imagination, and to force an Assent by close, and clear proof, instead of surprizing it by an Ingenious Scheme, and by the tempting agreements, and lucky likenesses of Characters. My great fear indeed is, that the dry strictness of the Reasonings in it, will turn away more from  
(b) perusing

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perusing it, than the strength and cautiousness of it will please. But that will still the more clear my Attempt from the common Prejudice.

It may be some motive to the belief of this, That the only end of this Undertaking was to find out a more satisfactory foundation for what the Excellent Mr. Mede has endeavoured to demonstrate in this way; Whose known Reputation for his impartial and cautious Judgment in the interpretation of other parts of Scripture, is sufficient to silence all inconsiderate Prejudices against his Performances of this kind.

There have indeed been some very great Names of late amongst our selves, who have excused the Church of Rome from any concern in the Judgments of this Prophecy; and that, only by laying down another Scheme of Interpretation without any tolerable proof of it. But it is a sufficient prejudice against their Authority, that they are forced to such shifts for their foundation, as the most Judicious, and the most skilful of the Romish Interpreters themselves do cry out against, as things, that none, but Men out of their Wits, would own, and such as they affirm to be contrary to the general sense of all kinds of Interpreters, Jews and Christians, Ancient and Modern. And when they come to speak of the like kind of Phrases, do declare that sense of them, which these New Men account monstrous in the Interpretations of their Brethren, to be so clear, that all, but those that are blind, may easily see it; Or such, as is agreeable both to the usage of common Speech, and to the usage of Scripture; Or such, as must necessarily be allowed: Which is a sufficient Vindication of those Learned Interpreters of our own, who have brought the same Charge against these Ingenious Innovators.

It would at the first much surprize any man to see these Learned Protestants so busie to ease the Church of Rome of this trouble from their Brethren, when all the thanks

Grotius,  
Dr. Hammond,  
&c.

See the Preface to my former Treatise.

that

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that they can get for it from the most Judicious of those, whose Cause they oblige by it, is to be called Madmen, and fools for their pains.

But in this they themselves do satisfy us. They acknowledge that they came to the Interpretation of the Revelations with a design to serve by it; It was more to answer Objections against some singular Notions, than to unfold the Mystery of that Prophecy. They came to force their way through the Difficulties, that the plain and obvious sense of the Visions did lay in their way. And nothing is more ordinary than to see men wrest any part of Scripture, that will not comply with their fancy, for some particular Opinions. Their Expedient for Catholick Union of all Christian Churches by the Compliance of the Roman; Their Assurance of the necessity of the conveyance of a Right Succession, and Ordination by a Church that was not formally Idolatrous, &c. were altogether inconsistent with the Protestant sense of the Apocalypse.

It is as evident on the other side from the closeness and cautiousness of Mr. Mede's Explications, and the impartiality of his Judgment upon all other Occasions, that his whole aim was to make sure of the clear and certain sense of these Mysteries: He had no private Opinion that he came to advance by it, or to make it a drudge to: And his way of life, and the wariness, and the Ingenuity of his Spirit in all his other Expositions of Scripture, did sufficiently secure him that Character of himself, which his Modesty would only own, viz. his freedom from studium partium.

But the present Age is so generally prepossessed with the Interpretations of these Learned Men, That it is further necessary to remind those, that look upon them as a great service to the Church of England, That they are great Novelties in its Doctrine; and if continued in, will but expose it to the rest of the Reformed Churches for departing

(b 2)

See Dr. Bernard's Discourses, p. 139, to 160.  
from

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from them, and from its own first Faith, only to uphold some Prerogatives of its own Reformation, to the undervaluing, and undermining of the grounds of theirs. It is

\* Third Part of the Sermon against Idolatry, p. 69. And 6th Part of the Sermon against Rebellion, p. 316.

† Bishop Jewell, p. 373. Bishop Abbot, *Antichristi Demonstratio*, Archbishop Whitgift, Tract. 8. p. 349. Bishop Andrews, *Tortura Torti*. Bishop Bilson, p. 527. Bishop Morton. Mr. R. Hooker's *Treatise of Justification*, sect. 10, 57.

manifest \* by the Homilies approved of in our Articles as the faith of our Church, That the Charge of Babylon upon the Church of Rome is the standing Profession of the Church of England; And it continued to be the † currant Judgment of all the best Learned Members of it till the end of the Reign of King James the First: It was really believed in his time to be so clear and important a part of their Faith, That both the Church, and the Court, did

applaud the King in his publick defence of it, though he did thereby plainly endanger the honour of his Character, and the Interest of his Kingdom amongst all Roman-Catholick Princes. As appears by Lessius's Epistle Monitory to them.

After that time, This Doctrine of the Homilies came to be more out of fashion, either to be civil to the Marriages of the succeeding Reigns, or to take away all the advantage that the Separatists might have from hence against the necessity of an uninterrupted Succession and Ordination in every Lawfully-constituted Church; Which might also shew them the necessity of uniting with the Church of England. It is certain, that the extravagant Heats of those times were enough to make Learned Men run into unnecessary Extremes.

But the common Danger of late has now revived the Ancient Doctrine of the Church again, which these Novelties did contradict. All the best Learned in the Church have been engaged in charging the Church of Rome with formal Idolatry, in exposing all Expedients for Union with it; in demonstrating the necessity of a Separation from.

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from them, whatever becomes of the Succession; in disowning of all kind of Right of Supremacy there, &c.

If therefore the Authority of these New Interpreters does still prejudice any (that are otherwise curious) against these kind of Enquiries, here is all this to make them very uneasie under it, viz. That they rely upon such for it, as the best Judges amongst those, whose Cause they most befriend by it, do impartially cry out against, as Men void of common Sense, for the grounds that they go upon for it; and that they prefer the Judgment of these men in opposition to the Doctrine of the Church of England itself, and of the best Learned, and the most impartial Defenders of it almost ever since the Reformation, and also in opposition to the Judgment of all Reformed Churches besides.

I do moreover here pretend to lay a surer and deeper foundation for the demonstration of the Protestant Applications, than has yet been offered; which may make my endeavours for it at least worth the examining. And for the better apprehending of the force of all, I will here give a general Idea of my whole process in it.

The chief foundation of my Design, is the constant usage of Figures of the like kind in the Prophecy of Daniel. For there is this great advantage from Daniel's Figures, That they are both the Original Copy of that in the Revelations, and have also a great variety of like Schemes, and were almost all of them fulfilled before the writing of the Apocalypse, as it has been by the Consent of the Learned of almost all Parties, and Ages, agreed upon. This makes the signification of the Schemes of Daniel to be certainly determined, and to be so many Data, and Rules for the determination of the like, but less known, Phrases in the Revelations. I have therefore taken some pains to make sure of the Interpretation of the Figures of Daniel in such a way of proof, as I hope may bear the most critical Examination,

See Consent of the Ancients at the end.

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mination, which was never before clearly done, but is the most requisite of any thing for a full satisfaction about the sense of the Apocalypse. For by this means I have reduced all the kinds of Schemes, signifying Dominion, to certain and uniform Definitions, which is a much larger Basis to establish the Interpretation of these Mysteries upon, and which I found much wanting in Mr. Mede's, and Dr. More's Method. The Prophetical Terms in the Revelations do by this appear to have been well known to the Apostle before; and the signification of the chief of them, to contain in them so large a space of time, as determines their accomplishment to many Ages after his time, which is a great confirmation of the Divine Authority of the Prophecy. This is the whole business of the Second Book, which ought to be the most nicely, and attentively examined.

But to make the demonstration of this the more secure, I thought it most convenient to make use of some of the most undoubted, and acknowledged things about Babylon, and the Figure of the Beast in the Revelations, which do the most openly and unquestionably determine the scene of these things to one certain Empire; Whereby the Fourth Beast in the 7th of Daniel, which is proved necessarily to be the same with that in the Apocalypse, is more certainly made known; and all the rest of the Kingdoms there mentioned, more unavoidably confined in their particular significations. This therefore was thought fit to be premised in the First Book.

In the doing of this, I had another aim, which I apprehended to be of very useful importance; and that was to make sure of the foundation of Mr. Mede's Synchronisms; that is, That the Term of the Beast all over the Revelations, does denote but one and the same particular state of it; the want of a close proof of which, gives a great advantage to the Grotian Interpretation, to evade the force of

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of his Demonstrations by taking that Term in various acceptations. Dr. Moor has indeed taken great pains for this purpose; but I could not be satisfied, till I found it more absolutely necessary for that term to be every-where but the same particular state, than his Eighteen Congruities, or Likenesses, do seem to make it.

The Third Book does apply the general Notions in the Two former, to the Beast in the Revelations. Thus far I have generally endeavoured to carry on my whole Process upon Principles common to all the several ways of Protestant Interpreters; and have therefore offered mine own particular Apprehensions about the Application, and first date of the Reign of the Beast, by way of Queries only; that I might lay the stress of the business upon a foundation large enough to fit almost all the different Judgments of Protestant Interpreters, and not venture it upon the narrow bottom of one particular man's Fancy and Method; And I have made use of no Authorities to confirm anything of moment, but the Consent of Papists themselves; And their Consent about almost all the Propositions in the First and Second Book, which are the Principles and foundation of the Design, was a very great confirmation to me of the strength and certainty of all that follows.

But yet I am so thoroughly sensible of the strange and violent heats, that the study of these things do generally possess all men with, that engage in it, that I must desire that Justice of the Reader not to be deterred from the perusal of this performance, by the confident Censures of any that may observe some small Conclusions here, not so agreeable to their own Fancies. For the most eminent and admired in other parts of Learning, have been found to be the most absurd and gross in their confident Mistakes about these matters. Nothing indeed does make men so obnoxious to mistakes here, as a more than ordinary measure of quickness of Parts, and of assurance from great improvements.

ments in other ways. If I have at all succeeded in this Attempt, I must wholly attribute it, under God's assistance, to the peculiar scepticalness of my nature, and the continual distrust of my own Apprehensions and Performances, which would not suffer me to fix upon scarce any thing, before I had by often repeated corrections of my first thoughts about it, made it appear not only clear, but necessary to me.

It is enough to revive the Curiosity of the present Age for the examination of this Attempt, to reflect but upon the peculiar advantages of it, if performed. My Design is to give a clear and necessary proof, That the Church of Rome is that Great Enemy of God's Church, which is much the business of the Revelations.

And one very great advantage of this would be, That it would cut off many voluminous and intricate Disputes, which take up so much of the choicest time of the Best Men. If it were once made sure, That God had here so openly exposed the distinguishing marks of that Church, almost every one of Bellarmine's Notes of his Church ought, without any dispute, to be granted him. Nay, If that alone be but yielded, which the Jesuit Alcasar \* affirms to be necessary, and the contrary of it to be not at all agreeable to the Enigmatical style of the Revelations; that is, That the 1260 days are to be taken in a Mystical, and not in the literal sense; Those Notes would be the surest confirmation, that that Church must be the Great Babylon. For as the Mystical acceptance of a Day in Scripture, is a Year, so is it impossible to apply the Characters answering to those Marks in the Revelations to any Ruling Power besides, for the space of 1260 together, since the writing of the Prophecy.

Ex. gr. Where-ever was there an Empire since the writing of the Prophecy, but that of the Roman Church, that was so Universal for 1260 years together, as to have all that dwell upon Earth, Peoples, and Multitudes, and Nations,

Nations, and Tongues, to worship it? What Ruling Power, but that, so Ancient, as to have the Blood of Prophets, and Saints, and of all that were slain upon Earth, of that kind for that space of time, to be found in it? What Rule but that, had ever so long a duration in the World, as to continue set upon an Hill, much less upon seven Hills, for so great a space of time, or so as to answer the whole length of the time of the Saracen, and Turkish Empires in the Two first Woes? Never had any other Church such an Amplitude, or variety of Believers, as to have all Nations drink of the Wine of her Fornication; or so as to have a blasphemous power over all Kindreds, and Tongues, and Nations. None, but that, was ever so eminently conspicuous for so long a time for the Succession of its Bishops under one Supreme Patriarch, as to be the Living Image of all the Civil Dignities of the Empire, where it was under one Supreme Church-Head exercising all the power of the Civil Head, or with Imperium in Imperio. Nor did ever any Enemy of God's Church act for so long a time like the Red Dragon in its bloody Laws against the Followers of the Lamb: And yet so far agree with the Primitive Church in fundamental Doctrines, as to answer the Character of a False Prophet with the Horns of the Lamb (Christ), but speaking like the Red Dragon to his Followers, as the Church of Rome has done. Where-ever, but there, has there been such an union of Head and Members for that length of time, to apply the one mind of the Ten Kings to for their agreement together to give their power, and strength, and their whole Kingdoms to the Beast? Never did any, but that Church, appear so long together with such a medly of Sanctity in some Doctrines, and outward appearances of a strict holiness of life, joined with other abominable Doctrines, and Practices; to qualify it for the Horns of the Lamb, and the Speech of the Dragon for the Idolatrous and cruel Commands of the Image,

The Usefulness, of the Design.

\* In v. 2. c. 11. Apocalypf. Notat. 4. item ante Notation. See Preface to the Judgments of God upon the R. C.

Note 1.

Rev. 13. 8. & c. 17. 15.

Note 2.

Rev. 18. 24.

Note 3.

Rev. 9. 1, 13.

Note 4.

Rev. 18. 3, & c. 13. 7.

Note 5.

Rev. 13. 12, 14, 15.

Note 6.

Rev. 13. 11.

Note 7.

Rev. 17. 13, 17.

Note 8, & 10.

Rev. 13. 12, 15.

(c)

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- 2 Tim. 3. 1, 7. *Image; Or for having the Form of Godliness in the latter times, and yet denying the power thereof; Or for forbidding to marry, and commanding to abstain from Meats, and yet maintaining Doctrines of Devils. What Deceiving Power, but that, did ever shew so wonderful an efficacy of its Doctrine, as to make the Kings of the Earth, and all Nations, drunk with the Wine of its Fornication? Or where did God ever send such an efficacious Delusion, as to make men so strongly to believe a lye; things clear contrary to the common Sense and Reason of all Mankind?*
- 1 Tim. 4. 3. *The Glory of Miracles never appeared any where so long, to make good the False Prophet's lying Wonders, and his deceiving all that dwell upon Earth by the means of them; And never was there, but in the Roman Church, so long a Reign of those that prophesied in the name of Christ, with Signs and Wonders, to assure the Gift of Prophecy to them, and so to answer the Character of the False Prophet working Miracles to deceive the World, and even, if it were possible, the very Elect. Nor ever had any Power upon Earth so numerous Confessions of its Adversaries for the application of these Notes of his Church in the Revelations, to verify the Testimony of the Witnesses; no Church or State in the World beside has made such an unhappy end of any thing near so many of its Enemies, as the Roman, to assure us, That it can be nowhere but there, that the Image caused all to be killed that would not worship it, nor receive its mark, and name; Nor did Temporal Felicity ever attend any other Religion for half the time of the Roman Reign to make it possible to understand the Riches and Glory of Babylon to her last hour, of any thing else.*
- Note 9. *Rev. 17. 2.*
- 2 Thess. 2. 11. *Note 11. Rev. 13. 14. Matth. 7. 22.*
- Note 12. *Rev. 13. 14. & Mat. 24. 24.*
- Note 13. *Rev. 11. 3.*
- Note 14. *Rev. 13. 15, 16, 17.*
- Note 15. *Rev. 18. 16, 17.*

*If it should here be said, That these 1260 years are to be verified of some Empire yet to come; It must however be allowed, That the present Roman Church is as like that Antichristian Empire for all the time that it is to continue,*

*and*

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*and that for 1260 years, as one thing can well be like another.*

*This would make one apprehend, That Bellarmin was perfectly infatuated to make choice of such things for the marks of his Church, as make it the very picture of Babylon the Great in the Revelations; and shews the Use, and great moment of the Notes of the Church, as delivered by Cardinal Bellarmin.*

*So also for other Intricate Controversies.*

*E. G. If this Application of the Apocalypse were once secured, who would much trouble himself to prove the formal Idolatry of the Church of Rome? when it appears here to be the Mother of Harlots, that has made all Nations drink of the Wine of her Fornication; Or to defend any Reformed Church from the imputation of Schism? when there is such an express Command to the People of God to come out of her, any ways, with, or without the countenance of Authority, that they be not partakers of her Sins, and so receive of her Plagues. Or to contend much for the perpetual visibility of the true People of God? when the Prophecy does so expressly distinguish betwixt them as unknown, and a False, Idolatrous, and Apostate Church, wherein they sojourn, and does set them forth as persons no ways to be known from those, where they are, but by the Seal of God upon them, Rev. 9. 4. Or to fence off the Charge of Novelty? when all Nations are described to worship a False Church for so many Ages together: Or to prove the Fallibility, or Actual Errors of the General Councils of that Church? when it appears to have forced all the World to commit Fornication with it. Or to spend much time against the Pope's Supremacy? when the mischief of it is so openly, and so fully here set forth.*

*It is another great Advantage of the proof of this Application, That the Evidence, by which it is to be proved, is such, as the Capacities of all, that are curious, are most fitted*

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*fitted to apprehend, and to be the most delighted with, viz. the Histories of the Changes of Empires and Kingdoms; Figures that are easie Objects of the Fancies and Imaginations of men, and are diverting Resemblances of real things. So that nothing does seem to be more likely to engage the Attention of all Protestants to the understanding of the difference of their Religion from Popery, than this Method.*

*All the Controversial part of the proof against the Romanists, has little or no critical curiosity in it; little else but what is known by the common usage of words in the Vulgar Tongue. In almost every thing that is material we agree about the Translation, which in many other Controversies makes a great part of the Dispute. There is nothing here of Scholastical intricacy, as most other ways have. The Text, which is the ground of all, is generally agreed upon; The Histories, that the Application refers to, are on both sides granted; many Explications of Figures allowed to be plainly expressed in the Text in general words; And the almost only thing in Controversie, is, What particular Interpretation is the necessary sense of those general words compared with what is clearly known from the Text, and from the frequent use of those words in Prophecies fulfilled, and from unquestionable matter of fact in History. So that a man of the slowest parts, that can but reason warily and attentively about common Affairs, or apprehend the like Reasonings of others, may be able enough with a short Chronology of the Times and Actions that these things refer to, to understand with ease all the proof that is necessary for this matter. The only thing requisite indeed for this, is a patient Attention, which the quickest Apprehensions are the least disposed for.*

*There is also this further advantage in this way of settling mens minds, viz. That no Reasonings will be more easily retained in Memory, because these are generally about things which are wholly the objects of Imagination*  
and

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*and Sense; nor will any thing more fix and determine the thoughts of men to it, when it is once apprehended to be clear, without any apparent ground of doubt about it. For what can be a nobler, or more pleasing entertainment of a mans mind, than to find the most considerable actions of the civilizd World for so many Ages (and of the greatest importance for himself to be acquainted with) so particularly foretold, so long before, and with such accurate Figures of things exactly agreeable to them?*

*One peculiar Advantage I must acknowledg to have received from it myself, which possibly may be also of use to others in the like condition; and that was, The freeing me from all vain deluding hopes of any such Reformation in the Church of Rome, as might make way for a general Union of All Christians. For we see it impossible from this Prophecy, that Babylon should ever so change it self, before its final destruction. I was once very much taken with the mollifying Pleas of Grotius, and others of the Reconciling way; and apprehended it possible for the chief Heads of the Roman Communion to condescend to an expedient for a general Reconciliation. But when I came to be acquainted with Mr. Mede's Demonstrations, and had compared them with the monstrous evasions, and absurd strains of wit, that Grotius and others were fain to fly to, to turn off the force of them, I gave over all thoughts of the comprehending way, and made it my business to examine the strength of his Foundation with all the critical caution that I could bring to it. Nothing did more confirm me in my hopes to meet with a perfect satisfaction in this way, than the great opinion I had of the abilities of the eminent Grotius, and the unnatural Artifices and Evasions that I saw him forced to, in contradiction to the known use of words, and sometimes to his own acceptance of them; one egregious instance of which, is that against the use of a day for a year, in the Prophecy of the*  
70 weeks;

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70 weeks; where he affirms that the original word for the Weeks, does always signifie a week of Years, and not of days; whereas it is plain to the contrary, that in all the places of Scripture where it is used, it signifies literally only a week of days, as the Learned Dr. More has very expressly proved. *Mystery of Godliness*, lib. 5. chap. 15. Sect. 2.

Another great advantage of this Interpretation, consequent upon the former, and more immediately influencing the present state of Affairs, is, The great efficacy of it, for the uniting of all sober Protestants together, for their common Interest: For here may they the most lively perceive themselves to be all Brethren, and the People of God, supposed to be in one Common League together against that formidable Dragon, that stands always ready either to deceive and inchant them, or to destroy them. This shews them not only the great folly, but also the ungodliness of Schisms and Divisions upon unnecessary grounds, and of their lukewarm unconcern for the means of uniting themselves together in one body.

I will not mention other advantages in common to all the Prophetical parts of the N. T. These are enough to incline the Reader to make a tryal of what is here offered; especially when it is withal considered, that my aim is still further to improve the strongest and clearest method of reasoning about these things.

I am not insensible, That the ground of many mens prejudices against this study, is, That the Interpreters are so fanciful, as to apply the Prophecy to Times and Places near our selves. But the only fault in this, is the Application of things to particular places and times, without any clear express determination to them in the Prophecy. It is manifest, That if the Church of Rome be the main concern of this Prophecy, then both the times, and that quarter of the world wherein we live, must be the subject matter of some of the Predictions in it: For they reach to the last  
end

## The Preface.

end of Babylon, and therefore must comprehend in them both the present Fortunes and Dominions of that Church, which are now nowhere to any purpose, but in these Western Parts of Europe. And since I have my self appeared in this way, I am thereby obliged to remove all grounds of Prejudice, upon the account of any thing that I may seem to have been too venturesome in.

I have accounted it the truest Rule for the Application of Prophecy, that concerns the whole Christian Church, ever since the writing of it, to chuse out only the most eminent Events, and such as were of the largest Extent over Christendom, both for Time and Place, and that do withal the best answer the Characters of the Text. And this Rule I make account, I have been so careful to observe, that I question not, but that the Events which I have pitched upon, will by all impartial Judges be allowed to have had a fair and strong Temptation to them from the Prophecy it self.

This may appear first from my Explication of the Vials. I thought my self forced by the close and immediate Consequences in the 14th Chapter of my former Treatise, to fix the first date of the Vials, to the Time soon after the Reformation, That being the first Victory over the Beast, after which the Plagues that were to humble the Roman Church, in order to its last ruin, did begin. And the Vials being agreed, not to end before the Ruin of Babylon, they must therefore measure out the chief Mortifications of the Roman Church from the Reformation till that time; and I cannot but be confident, That I have pitched upon the most eminent Mortifications, and those withal, that do the most justly answer the Characters of their respective Vial in the Text.

Indeed, from the Consideration of those great Humiliations of the Roman Interest since the Reformation, which seem to be equal to the Plagues of the first Trumpets; and were

The Judgments of God upon the Roman Church  
p. 219.

Rev. 15. 2.

were at the same time with the Plague of the sixth Trumpet, and yet incapable of being signified by it; I cannot think it possible for them not to be signified by the Vials; since otherwise, those eminent Plagues upon that Church, since the Reformation will have nothing in the Prophecy that represents them; which yet were at least as great Plagues to the Romanists, as the three first Trumpets.

Rev. 11. 7, 11.  
See the Judgments of God upon the Roman Church, pag. 100.

Ibid. chap. 8, & 9.

The Death, and the Resurrection of the Witnesses in Sackcloth, is the chief of my Applications to present times. And I have taken such care in this, that I think I have proved it impossible to have happened before our times; and by its nearness in the Prophecy to the end of the second Woe, which all considerable Protestants agree to be the Turkish Hostilities; and by the time assigned to the continuance of that woe, I have not without sufficient warrant for it, confined it to this present time.

I see nothing yet, but what does very surprisingly confirm that Application. And it will not be improper, nor unpleasant upon this occasion, to reflect upon the Confirmation that has been given of them by the Event, contrary to what in all humane appearance might have been expected.

Chap. 7. p. 107.

The Resurrection of the Witnesses is there determined to three years and an half, after the general Apostacy of the French Church. For the Death of the Witnesses is proved to be the perfect Suppression of the Profession of Protestantism; and that is not, till the Professors of it that remain behind, renounce that Profession. And as the Character of their being in Sackcloth, does confine the place of this to a Roman State; So also has this been most unexpectedly fulfilled by the return of the Protestants of Savoy, through the midst of their Enemies, contrary to all humane appearance. They resettled their publick Worship there, just about that distance of time from the

Chap. 6. p. 91.

the last considerable Abjurations of the new Converts, which was the most proper Death of their witnessing Profession.

I have indeed declared, That I thought it much more likely from the outward appearances of things, that this Revolution should begin first in the proper Kingdom of France. But I took care at the same time, to shew that there was nothing clear in the Prophecy that did fix it there. And Providence has accordingly thought fit to make choice of a more unthought-of manner of bringing this to pass; And yet the Savoy-persecution being carried on by the French Troops, and Counsels, I did then signify, that it was to be accounted but the same place of the death of the Witnesses.

P. 107, 139, 140.

P. 140.

I have in some places mentioned the Revocation of the Edict of Nantz, as the date of the death of the Witnesses, that being the great publick Act that made them speechless. But then I have more particularly explained my meaning about it, pag. 107. viz. That their last expiring is not to be accounted but from the last end of the Work of the Dragoons for the general Apostacy of that Church; For the Edict it self had an offer of Toleration in private to those who were willing to stay in the Kingdom. If some should think it fitter to date this time from the end of the Savoy-persecution, then the three years and a half would end at the quiet establishment of the Vaudois in their Profession some while after their return. And let none think the smallness of the appearance of the Vaudois to be too inconsiderable to be thought of by the Prophecy. For besides that the Resurrection of the Witnesses is to be but in one place at the first, the Vaudois were for many Ages the only considerable Party of the Witnesses. They may therefore be very well accounted the first comfortable Earnest of a more Universal Revival of the Silenced Churches in other places.

Chap. 7. Theor. 32.

2. From the Order in the Text I have also formerly determined, That the end of the present Turkish War (as the last part of the Second Woe) could not be till some time

Letter to H. P. E. at the end of the Treatise.

(d)

after

after the first Revival of suppressed Protestantism. This we now see fulfilled; And yet how contrary was this to all the outward posture of Affairs, almost ever since it was conjectured, which was in the Year 87. The Turk seemed before to have been brought to the greatest necessity of making a Peace. But from that time almost ever since, they have had such strange Disorders, and New Changes in their Government, which tended all to the impoverishing and dividing of their State; that it was by all the best Judges of Publick Affairs concluded, That it was impossible for them to subsist any longer without it. And on the other side, there has been such loud Alarms of a more formidable Enemy on this side of the Empire, and such continual Importunities from the Allies, in the French War, and from the Obligations of the League of Ausbourg, to put an end to the Turkish War, and so small a diversion from the Confederates in it to uphold it, that all have thought that the General Peace on that side must have been precipitated. And yet we have seen it deferred to this time; And the Order of the Prophecy for the end of the Second Woe after the Resurrection of the Witnesses, thereby observed, and fulfilled against all human appearance.

Rev. 11. 14.

P. 92, 106.  
Letter to H. P.

3. From my proof of the time of the full death of the Witnesses, I did determine, That there would be no suppression of the Protestant Profession, either in England, or in the Palatinate; which how miraculously it has been verified amongst us, we are all the joyful Witnesses of. Nor does it appear, That the French in all their Devastations of the Palatinate, ever carried on the Dragoon-work of Abjuration amongst them. And yet how contrary to all outward appearance of things here, was this Conjecture when it was declared, and some-while after it? The Project of getting a Complying Parliament to put the strength of the Nation into Popish Hands, by nulling the Laws against it, was then in a fair likelihood of taking; But upon the continual

tinual change of Corporations soon after, it seemed to be out of all question: And the fury with which the Bishops Constancy was entertained, and the Severities of the Ecclesiastical Commission, were sufficient Testimonies of the Resolution that was then taken to bring the Ruling Religion to that state of Toleration, which might qualify them to be the Witnesses in Sackcloth. And who could ever have thought, that the most Refined Politicians in the Church of Rome should have been so unaccountably infatuated, as to chuse such Methods, as tended the most apparently to the ruine of all the fair hopes that their Cause was then in? Or that the French would be so unready to oppose His Present Majesty's Expedition here, when they foresaw it; and long before had publickly threatned by their Ambassador, to revenge all Attempts of that nature? And then for the Palatinate, There was no reason to imagine that the French Zeal for their new way of Conversions should not have been as hot, as the Flames that they put the whole Country into.

4. It was necessary for me in my way of applying the Vials, to make the mortifications of the Imperial, and truly Papal Party by the Reign of the present French King, to be the Plague of the Fourth Vial upon the Beast; and the time of every Vial being found by those that are past, to be about the space of Forty years, I have judged from thence, that the present King there would not be longer a Plague of any moment to that Party, His Reign having continued for more than Forty years since the end of the Swedish War; And what considerable Plague has he been of late, but to the Protestant Palatinate? And he has already begun to be a spectator only of the Imperial and Papal Triumphs over him: And yet how contrary to all appearance of things was it, That the French King should not think of taking his advantage sooner against the Spanish, Imperial, and Papal Dominions? O R, That he should be willing to stand at gaze only for a whole Campagne, while his new Conquests were forced from him? (d 2.) 5. I

P. 207. 241.

P. 244.

## The Preface.

Judgments of  
God, chap. 8,  
9.  
Rev. 11. 9.  
*Ibid.* p. 253,  
260.

5. I have only this further to add, That it is a most surprising instance of Divine Providence, to croud so many strange and unusual Revolutions together, into one point of the time of a Prophecy of near 2000 years concern, and to fulfil the Predictions of them by such new and unexpected means. By the number of years assigned to the continuance of the second Woe, And by the Three days and an half of the death of the Witnesses, and by the time of the beginning of the fifth Vial, Here are all these great Changes confined to the compass of less than Ten years, viz. The perfect silencing of all the Reformed Churches in All Popish Territories; The Revival of them; The Advancement of one of them into a Popish Throne; The Revolt of the whole Kingdom there from the Roman Church; The last end of all Turkish Wars; The General Mortification of the Roman Interest in all its own Territories. And these we have seen begun to be accomplished by as strange means, such as the forcing a whole Nation to that, which they really account Idolatry, by unheard of Artifices; The Change of the Supream Power of a Kingdom, the greatest Confederacy of Protestant and Popish Princes, that was ever known; The Pope's Excommunications of the fiercest Zealot of his Church, that ever appeared; The breaking of an handful of Men through the opposition of a prepared and powerful Enemy; The sudden Conquest of several Eastern Countries, and a new Revolution in their Government.

This wonderful Accomplishment of Predictions that were particularly foretold, and confined to so short a time after, and that also contrary to the appearing disposition of affairs, may be a very reasonable presumption for the truth of the Principles upon which they rely. But I have every where taken care upon the mention of these things, to forewarn all, That whatever becomes of these conjectures, yet it will not affect the proof that I here offer for the Principles of the Protestant Applications. For loose things may be built

upon

## The Preface.

upon a very strong foundation. But I hope these will be found not to have been rashly applied; And then they will be a confirmation of the Demonstration, à priori, here attempted, As Effects are usually instanced in, to demonstrate the true Causes.

Indeed the chief end of publishing the other part first, was to engage the curiosity of the World to enquire after this, which was always the chief aim of my Studies about this Subject. For as I was extremely surprized, and pleased with Mr. Mede's Method in the Demonstrative way; so could I not think his process altogether close enough for it, as it has before been observed by others. And tho the Learned Dr. More has very sufficiently shown, that notwithstanding the strongest of the Objections against them, they may nevertheless be most of them true; yet I do not see that he has proved some of them, upon which the main stress of the whole Application does lye, to be necessary to be so, which is the whole design of the Synchronism. e. g. The Synchronisms suppose for their foundation, that the Beast in the 13th Chap. and that in the Eleventh, are the same particular State of the Seven Headed Beast, which yet Grotius supposes to be quite different things, and by that undermines the force of the Demonstration. Dr. More endeavours to strengthen it, by finding a likeness betwixt the Beasts, in one Character of each; which is far from a Cogent necessity.

Dr. More himself allows not the proof of the Synchronism betwixt the Beast, and the Two Witnesses in the Eleventh Chapter, from the end of the Kingdom of the Beast, and of the Sackcloth Prophecy of the Witnesses, at the passing away of the Sixth Trumpet; nor does it seem to be more necessary, that the Forty Two Months of the time of the Beast, should end before the Last Ruine of his Kingdom, or when it comes only to be broken; which yet is the whole strength of what he adds to defend it.

The

# The Preface. *the Beast, ch. 17.*

*The Third Synchronism betwixt Babylon, and the Healed Beast in the 13th Chap. supposes the Beast to be the same particular time and state of Roman Power, without any proof; and yet Grotius and others suppose them quite different. Dr. More endeavours to show them to be necessarily the same, by Eighteen Congruities of Characters, which (tho I think I am sure, that many of them are not true, yet) are indeed sufficient to make any Man strongly persuaded of the perfect identity of the Two Beasts; But they have nothing in them, that does necessarily determine them to the same particular state, and time of Roman Reign. And yet the whole strength of the Demonstrative proof of the Synchronisms depends upon the necessity of these Suppositions.*

*The Fourth Synchronism is the total contemporation of the 144000 with the Beast, upon the account of their state of mutual opposition from the first time of the Marked followers of the Beast: But the utmost that this can prove, is, That they were Contemporaries from that time, where they are mentioned together; For the Party of the Beast were marked, to be distinguished from the sealed Company: But the 144000 were sealed, only to escape the Judgments of the Trumpets, which are no-where proved necessary, nor to begin before the time of the Beast. And Dr. More does add nothing to shew it necessary; and yet the chief proof of the Connexion of the first part of the Visions with the latter, does depend upon this in the first Synchronism of the second Part.*

*I cannot but further add, That Mr. Mede's and Dr. More's Applications of the seventh and eighth King, does seem to render the Synchronisms altogether ineffectual for convincing a Papist. For after they had made the essential difference betwixt the six first Heads or Kings, to be nothing but a different Title of the Civil Sovereign Power of Rome, they make the seventh King to be nothing but a*

See Judgments of God, p. 4.

change

## The Perface.

*change of the Religion of the sixth King, retaining still the same Title of the Sovereign Power, which was his essential difference from that before him. This seems to be contrary to six Examples in the same Figure, and to almost six times as many in the Prophecy of Daniel. A Papist would therefore hold them to their true Notion of the sixth Head, and then pretend, That the Imperial Title does continue still as the sixth Head, and that the Synchronisms cannot therefore take place, till that be changed.*

*All this I mention, only to shew, That there is still wanting a clearer Evidence, to make good that excellent Design, towards which Mr. Mede did give the first great strokes, and for which he is to be acknowledged to have been the first clear Light that God gave the World for the illustration of these dark Mysteries, which now appear to be the worthiest Entertainment of the best and the most judicious Understandings. This I have endeavoured to perfect: But I must still acknowledge, That tho I think my self sure enough of the strength of my Method for it, yet I do not pretend to that which is strictly called Demonstration; It is enough for me, if I can proceed but upon such clear grounds, and go on in so close a coherence from them, as to force the assent of all wary and impartial Examiners of it, with as little doubt concerning it, tho not with so Absolute a Certainty of it, as Mathematical Evidence uses to do.*

*I dare however be confident, for the encouragement of the Reader, That if he has found any satisfaction in the grounds of any Protestant Interpretations, that others affirm themselves to be Abundantly and Mathematically certain of, he will find them here much more cautiously and strongly secured; and that the Elegant Systemes which have of late much surprized the generality of those that look into these things, have but a very blind and uncertain Foundation, without such a proof of the first Principles of them as is here attempted.*

*I think*

<sup>a</sup> Preface to the Judgments of God upon the Roman Church.

<sup>b</sup> La véritable clef de l'Apocalypse, p. 115.

<sup>c</sup> Ibid. Preface.

<sup>d</sup> Ibid. p. 115.

*I think I may also safely venture to assure the Friends of the Grotian way, That the least degree of impartiality in them will make them see it here shewn to be MUCH MORE CERTAIN, <sup>a</sup> That the chief Foundations of that Interpretation are contrary to the clear and obvious sense of the Prophetical Terms, as well as to the general Judgment of Interpreters of all Parties in all Ages; according to the Censure of the most Judicious of the Romanists; than it is, <sup>b</sup> That Grotius was Divinely Inspired, <sup>c</sup> and that Mr. Baxter is the Greatest Man in England among the Protestants for seconding him <sup>d</sup>; Or, That they have made Mr. Mede's Systeme appear so absurd, that it is to be abhorred, according to the extravagant and hypocritical expressions of a late Incendiary of that Church, to inflame Protestants against one another.*

A TABLE

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TABLE

OF

PROPOSITIONS

To be Inspected, when any Proposition or Corollary, or Rule is quoted, to avoid the trouble of turning to it in the body of the Book.

BOOK

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## BOOK I.

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### Propositions, Rules and Corollaries.

- Proposit. 1. **B**abylon, Revelat. 17. is the City of Rome in an Antichristian and Idolatrous Domination.  
From hence are drawn these Rules of Interpretation.
- Rule 1. Words of a plain signification are to be taken in the 17th Chapter of the Revelations, in that sense, in which they are generally taken in the World, unless it be inconsistent with something more clearly known.
- Rule 2. Words of a mystical signification must follow the use of them amongst the Prophets, if not inconsistent with something more clearly known.
- Rule 3. The same Words do signify the same things all over the Prophecy, unless there be clear grounds against it.
- Rule 4. The different Judgments of Learned Men ought not to weaken our Assent to what appears sufficiently clear after an impartial Examination, especially if it be commonly acknowledged.
- Proposit. 2. Babylon signifies the same thing immediately before, in, and after the 17th Chapter.
- Corollary. Babylon is the same thing in the 14th Chapter, as it is in the 17th.
- Proposit. 3. The Judgment of Babylon in all Chapters, is the desolation of Rome by Fire in the time of its Idolatrous Antichristian Domination.
- Corollary. Babylon cannot be Rome-Pagan.
- Proposit. 4. Every one of the Eight Kings, Revelat. 17. reckoned up in order, v. 10, 11. is one of those called the Seven Kings in General, v. 10.
- Corollary. The Eighth King is one of the Seven Kings, who had been in Rule before, and was returned into Power again.
- Proposit. 5. Every one of the Eight Kings, Rev. 17. 10, 11. is represented by one of the Seven Heads of the Beast.
- Coroll. 1. The Eighth King is one of the seven Heads that had ruled before, and was revived again.
- Coroll. 2. The Eighth King, called the Beast (v. 11.) is the Beast with that Head only, which is last in Rule.
- Proposit. 6. The Beast all over the 17th Chapter, is the Beast in the time of its last Ruling Head.
- Coroll. 1. The Beast in the 17th Chapter, continues no longer than his last Ruling Head. Against Grotius's Notion of the Beast after all his Heads.

### Propositions, Rules and Corollaries.

- Coroll. 2. *The Ten Horns belong to the Beast no longer, than the time of his Last Head. Against the same.*
- Proposit. 7. *The Beast all over the 17th Chapter of the Revelations, is a particular Sovereign of Rome in the time of its Idolatrous Rule.*
- Proposit. 8. *The Term of The Beast all over the 13th Chapter, does signify the First Beast, shown v. 1.*
- Corollar. 1. *By the Image, Mark, Name, and number of the Name of the Beast, chap. 13. is to be understood the Image, &c. of the First Beast.*
- Corollar. 2. *By the Beast with the False Prophet, and with the Image, Mark, &c. in all the other Chapters of the Revelations, is to be understood the First Beast, with all the same Attendants in Chap. 13.*
- Proposit. 9. *The Beast in the 13th Chapter, is a particular state of the Beast under one of its either Ruling Heads, or Horns, for all the time of the continuance of the Head, or Horn.*
- Corollar. 1. *The False Prophet, or Second Beast, Image, Mark, Name, &c. do in all the mentions of them in the 13th Chapter, belong to that particular state of the Beast under either of one of its Heads, or Horns.*
- Corollar. 2. *The Beast with the False Prophet, Image, Mark, &c. in all other Chapters, signifies the same particular state of the Beast, that it is signified to be in the 13th Chapter, with the like Adjuncts.*
- Proposit. 10. *The Seven Heads, and the Ten Horns in the 13th and 17th Chapters, are the same things.*
- Corollar. 1. *The Beasts in the 13th and 17th Chapters, are one and the same particular-Beast in every successive state of the same Heads, or Horns.*
- Corollar. 2. *The Beast in the 13th Chapter, is the same particular state of the Beast with that in the 17th Chapter, for the whole time of its continuance.*
- Corollar. 3. *The wounded, and healed Head of the Beast, Chap. 13. is the same Last Ruling Head of the Beast with that in the 17th Chapter.*
- Proposit. 11. *The Judgment of the Dead, Rev. 11. 18. is the General Judgment at Christ's Second Coming.*
- Corollary. *The Reign of Christ over the Kingdoms of the World, Rev. 11. 15. is Christ's Second Coming in glory.*
- Proposit. 12. *The Beast that killed the Witnesses, Rev. 11. 7. is the same particular time of Roman Rule with the Beast in the other Chapters.*
- Corollar. 1. *The Beast in the Revelations is to continue till some Universal Reign of Christ over the Kingdoms of this World.*
- Corollar. 2. *The Beast, and the Two Witnesses, Chap. 11. are Contemporaries for the whole time of the continuance of them both.*

## BOOK II.

### PROPOSITIONS.

- Prop. 13. **T**HE Kingdom of the Son of Man, Daniel 7. 13, 14. is *some Kingdom of Christ Jesus.*
- Prop. 14. *The Kingdom of the Son of Man, Dan. 7. is the Second Coming of Christ in glory.*
- Corollary. *The Kingdom of the Son of Man is Christ's Second Coming to Judgment.*
- Prop. 15. *The Fourth Kingdom in the 7th Chapter of Daniel, is the same thing with the Beast in the Revelations.*
- Coroll. 1. *The Last Ruling Head of the Beast in the Revelations, is the same thing with the Little Horn of the Fourth Beast, Dan. 7.*
- Coroll. 2. *The Beast in the Revelations signifies the same particular time of Reign with the Fourth Beast in the time of the Little Horn, Dan. 7.*
- Coroll. 3. *The time of the Beast in the Revelations did not begin till after the division of the Roman Empire into Ten Kingdoms.*
- Coroll. 4. *The time of the Beast in the Revelations is not yet past.*
- Prop. 16. *All over the Prophecy of Daniel, By a Beast, as the common Subject of its Heads, and Horns, is meant a Ruling Nation, or People;*
- Part. 1. *By the Heads, and Horns of that Beast, the several kinds of Supream Government in that Nation;*
- Part. 3. *And if they be said to come after one another, they denote so many Successive Governments in the same place.*
- Part. 4. *But if they are described as ruling all at the same time, then they signify so many divided Sovereignties in that one Ruling People, or Nation;*
- Part. 5. *And in both the kinds of them, each particular Head, or Horn, does signify the whole time of all the several single Governours, that reign either in the same form of Government, when they signify successive Forms of Government, or in the same particular division, when they signify divided Kingdoms.*
- Observ. 1. *Every whole Figure signifying Dominion, does all over Daniel signify a Ruling People, or Nation.*
- Observ. 2. *The parts of whole Figures, signifying Dominion, do all over Daniel follow the Rule of the Heads and Horns of the Beast.*

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- Observ. 3. *An Head, and an Horn, are indifferently used to signify the same Ruling Power of a Nation.*
- Observ. 4. *The distinguishing Character of a new Succession of an Head, or Horn, or of a new Succession of a different Government in the same place, is a new name of the Sovereign Power publicly established.*
- Observ. 5. *All parts of Figures signifying Dominion, do all over Daniel denote the whole successive Line of all the single Persons, that reign either in the same form of Government, or in the same part of a divided Nation, or People.*
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BOOK

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## BOOK III.

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### PROPOSITIONS.

- Prop. 17.** **T**HE Beast in the Revelations, when taken for the common Subject of its Heads, or Horns, does signify the Rule of the Romans in general; The Seven Heads of it, the Successive Changes of the Government of that Nation; The Ten Horns, the division of that Empire into so many several Sovereignities.
- Prop. 18.** The Three last Kings of the Eighth, Rev. 17. 10, 11. are three Changes of Roman Government coming after one another in an immediate order.
- Prop. 19.** The Sixth King, Revelat. 17. 10. was the Imperial Government of Rome in the time of St. John.
- Prop. 20.** The Beast was that Supream Government of Rome which came next but one after the Imperial Government in St. John's time.
- Prop. 21.** An Head of the Beast is that settled Sovereign Power of the Romans, whose Authority is owned for Supream by the City of Rome.
- Coroll. 1.** Every Head of the Beast is at an end, when the City of Rome does own another settled Power for Supream in the room of it.
- Coroll. 2.** The Sixth Head was at an end, when the City of Rome owned another settled Authority in the room of the Imperial Government, that had continued from the time of St. John.
- Prop. 22.** At the ruine of the Western Empire by the Heruli, and Gothish Kings of Italy, the Sixth Head was at the latest at an end.
- Prop. 23.** The Beast called the Eighth King, Rev. 17. 11. is a Sovereign Power of Rome, that is owned there for Supream at this present.
- Corollar. 1.** The 42 Months of the Beast, Rev. 13. 5. are at least 1260 Chaldaick Years.
- Corollar. 2.** The 1260 days of the Two Witnesses, Revel. 11. 3. are the same concurrent time with the 42 Months of the Beast.
- Corollar. 3.** The Two Witnesses in Sackcloth, Revel. 11. 3. do represent the whole True Church of Christ during all the time of the Reign of the Beast.
- Prop. 24.** The Second Beast, Revel. 13. 11. is a Church-head owned for Supream over all the Roman Jurisdiction, and distinct from the First Beast.

The

## PROPOSITIONS.

- Prop. 25. *The Beast in the Revelations is a Secular Sovereign Power of the Romans confederated with an Ecclesiastical Roman Head in an Antichristian Idolatrous League, and distinct from him.*
- Coroll. 1. *The Second Beast, Revel. 13. 11. is a Succession of Ecclesiastical Persons, having Supreme Power in Ecclesiastical Affairs.*
- Coroll. 2. *The Beast, and the False Prophet, are those Two Secular and Ecclesiastical Governours, which are at this present time acknowledged Supreme by the City of Rome, and distinct from one another.*
- Coroll. 3. *The Present Imperial, and Papal Power of the Romans, are the Beast, and the False Prophet.*
- Query 1. *Concerning the First Appearance of the Beast. Whether, at the time of Justinian's Conquest of the Italian Goths, there had not been at least two such Changes of the Secular Government of Rome since the time of St. John, as might be called two different Heads of the Beast?*
- Query 2. *Whether the First Rise of the Beast was not upon the Conquest of the Goths by Justinian?*

## THE SEVERAL OPINIONS CONCERNING THE BEAST IN THE APOCALYPSE.

IT is generally agreed by all the considerable Interpreters of all Churches in this present Age, That *Babylon* and *The Beast*, in the Visions of the *Apocalypse*, do signify some Idolatrous State of Roman Reign. For they all agree, that by *Babylon*, must be meant some Domination of *Rome*.

But there are three main Differences amongst them in respect of the Age to which they fix their Interpretations. *Some* do apply these Visions to the Affairs of *Rome-Heathen*, and so maintain, that the time of the concern of these Visions is already past. *Others* apply them to the times of Antichrist, near the end of the *World*, who contend, that the matter of them is not yet begun to be fulfilled. And *others* again, Interpret them of the *present times in which we live*, and of many Ages past, since the time of *Rome-Heathen*. There

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are

### The several Opinions concerning

are some other Opinions, that are a mixture of these; but these are the only considerable Differences of the Interpreters of our present Age.

1. Those that lay this Scene in *Rome-Heathen*, they make The Beast considered as the common Subject of his Heads and Horns, to be the *Roman Empire*, or *Nation*. And when that Term is used only for *Him*, who is called the *Eighth King*, it is then the *Roman Nation* under that particular King, or He himself Ruling the *Romans*. The *Seven Heads*, are Seven Persecutions of *Roman Emperors*, either of so many *single Emperors*, or of so many *kinds* of persecuting Emperors.

Of this Opinion are the latest of the *Roman Interpreters*, and *Grotius*, and *Dr. Hammond*, &c.

2. Those that defer the Application of these things to some State of *Rome*, near the end of the *World*, are more uncertain. They will have many of the things that are said of *Babylon* alone by it self, to belong to *Rome-Heathen*; but far the greatest part of the Account of it, and all that concerns the History of the Beast, they determine to the time of the appearance of Antichrist, three years and an half before the end of the *World*, according to the literal Acceptation of that space of time, mentioned five several times within the compass of three Chapters. Therefore are they forced to make the *Beast* signify, *The World of wicked Men in general*, when taken for the common Subject of its Heads and Horns: But the particular State of it, when used to signify the *Eighth King* only, they determine to be either some *Roman Antichrist*, or (which is much the same) the Devil in Antichrist in the time of the Reign of Antichrist, as the 7th King in the *Roman Territories*. The *Seven Heads*, they would have to be *Seven Ages* of

### The Beast in the Apocalypse.

of the *World*, with the several Tyrants against the Church of God in each of them; the Sixth of which was that Age in which *St. John* lived, because it is said, *Five are past, One is*, which appears to be the ground of all this Opinion, that they may make the Sixth Head continue from *St. John's* time, to the time of Antichrist, near the end of the *World*, whom they make to be the Seventh.

Of this Opinion, are almost all the *Roman Interpreters*, and ground themselves for it upon the general Opinion of the *Fathers*, concerning the three years and an half of the Reign of Antichrist, near the end of the *World*. And *Alcasar* says of them, that they think it so certain, that there is no doubt to be made of it. *Disput. in Argument. totius, cap. 13. Apocal.*

But *Alcasar* himself is of another mind, and after twenty years Labour in this Study, says, 'That it is plain from the Characters of the Beast in the *Revelations*, and from its Allusion to the Ten horned Beast in *Daniel*, That this whole Beast is nothing but the *Roman Empire*. *Disputat. in Argument. cap. 13. Apocal.*— And that to fly to the Kingdom of the whole *World* for the Beast, and to make the Seven Heads to be Seven Ages in it, is so forced, and wrested an Interpretation, that any one may observe it. *Disput. 1<sup>a</sup>. in cap. 17. Apoc.*— And that *Ribera's* Opinion does offer a fair occasion to the Hereticks to calumniate the *Roman Church*, as being at last to be an Apostate from the Faith.

On the other side, *Cornelius à Lapide* does thus censure the first opinion, that interprets all of *Rome Heathen*, and which therefore is forced to interpret the first part of the Visions of the ruin of the *Jewish Commonwealth*, or Synagogue, as *Salmeron* and *Alcasar* in particular,

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ticular, so also *Grotius*, and *Dr. Hammond*. He says of this opinion, in *Prolegomen. in Apocal.* That it is 1. an Innovation. 2. Mystical, not Historical. 3. Of a Prophecy, it makes the *Apocalypse* an History; for the Jewish state was down before the writing these things. 4. Because it was against the agreeing-sense of the Fathers.

He says further in the same place, 'That tho it was not flattery, yet it was only a Love to, and Reverence for the Apostolick See, and a zeal for the honour of it, that put *Alcasar* upon this opinion, as he himself does ingenuously confess.

But *Ribera* says positively, That he is blind that does not see, that the judging the Dead (v. 18. cap. 11. *Apoc.* which *Grotius*, and those of *Alcasar's* way, interpret of the time of *Rome-Heatben*) cannot be fulfilled before the time of the last Judgment, *Comment. in cap. 10. Apocal. Numer. 20.*

The Censures of both the Two former Opinions, by the most eminent of the *Romish* Interpreters, may very reasonably plead an excuse for a Third advanced in their stead by the Protestants; and that is this,

That the Beast in general, is the *Roman Empire*; but when taken for the Eighth King, is *The Present Ruling Power of the Roman Church*: That the Seven Heads of the Beast, are Seven successive Changes of *Roman Government*: That the Sixth of them, said to be in being at the time of the Vision, is the Imperial Government: The change of that into another form, the Seventh King: And the next to that, The Antichristian Sovereignty of the *Roman Church*, is the Eighth, which is of the Seven: And therefore the Three Years and an half, so often mentioned by Months and Days, must be so many Prophetical Years, as there are days in that Period, according to the Examples that there are

Rev. 17. 10.

v. 11.

### The Beast in the Apocalypse

are in Scripture, to take a Day for a Year, in a Prophetical Sense.

For this they seem to have all the Premises, which are the main foundation of their Conclusion, from the opinions of the *Roman* Interpreters themselves. The General Notion of the Beast, for the *Roman Empire*, they have from *Alcasar*, *Bellarmino*, &c. to whom agree *Grotius*, and *Dr. Hammond*.

As also their acceptation of the Seven Heads for *Roman* Governours, from the same; Their making the Seven Heads to be so many successive Lines of *Roman* Sovereigns, each of which contains under it a long Succession of single persons of the same sort, is according to *Alcasar's* Notion of the Heads: And *Ribera*, tho he makes them not *Roman* Heads, yet contends much for their being Seven general sorts of Sovereign Power, each of which contains under it a succession of many single Rulers of that kind, according to all the known Examples of *Daniel*, and other places of Scripture. In cap. 13. *Apoc.* sect. 1. In cap. 17. *Apoc.* num. 15.

And then since the Prophecy says of one of these Kings, viz. the Sixth, That he was in being at the time of the Vision; that could be no other sort of Sovereign Power, that contained a Succession of many single Persons under it, but the Imperial Government of the *Romans*.

And the determining of this does thereupon make it necessary, that the rest of the Heads or Kings should be other Titles of the Government of *Rome*; And what then can be pitched upon for this end, with more reason, than those other Changes of the Government of *Rome*, which are frequently recorded by the *Roman* Authors, Kings, Consuls, &c.

Whatever were the Five first Kings, yet it is less dubious, that that which is called the Beast, must be the next

*The several Opinions concerning, &c.*

next Change of *Roman* Government but one, to the Imperial, that was in Rule at the time of the Vision. And the *Roman* History does assure us, That there has been at least Two such Changes since that time; and that therefore The Beast must be somewhere in being at this present, in the Ruling Power of the City of *Rome*, because he is described to continue with *Babylon* and the Seven Hills, to the Universal Kingdom of Christ.

Therefore do they conclude, That it must be the present Ruling Power of the Church of *Rome*, because it is described to be a *Roman-Church-Power*, and it cannot possibly be any where else than there.

THE

THE  
HEADS  
OF THE  
BOOKS.

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BOOK I.

THE Uniform Notion of The Beast all over the Revelation.

BOOK II.

The Constant Signification of A Beast, and its Parts, all over Daniel.

BOOK III.

The Particular Signification of The Beast, and its Parts, in the Revelations.

BOOK IV.

The Application of the Characters of The Beast.

## ERRATA.

These necessary to be Corrected before the reading of the Book.

Page 23. l. 27. for *it, the*, read *it: The*. p. 105. l. 17. r. pag. 102. So also p. 107. l. 5. item. l. 22. r. the same. p. 108. l. 30. r. pag. 107. And l. 35. no full point. p. 130. l. 7. r. Prop. 7. p. 141. l. 12. for *and with the Seventh King*, r. *revived*. p. 180. l. 11. r. Corol. 2. Prop. 8. p. 192. l. ult. r. pag. 157, 158. In the Marg. r. chap. 4. lib. 3. p. 206. l. ult. and p. 207. l. 10. for 140. r. above 40. p. 211. l. 27. delete twice. p. 245. l. 28. r. Prop. 25. l. 30. r. Prop. 26. So also p. 247. l. 3. p. 270. l. 12. r. 261. Appendix. p. 19. l. 9. a full stop. l. 10. to be continued with l. 11. p. 26. l. ult. for *never*, r. *after*.

Notes of References necessary to be Corrected before reading.

P. 138. l. 20. strike out <sup>a</sup>. p. 139. l. 1. strike out <sup>b</sup>. p. 142. l. 36. r. <sup>a</sup> Consult. p. 143. l. 2. for <sup>c</sup>, r. <sup>b</sup>. l. 4. for <sup>d</sup> r. <sup>c</sup>. p. 158. l. 16. The Note <sup>e</sup> to be set the line before; the Notes following <sup>e</sup> are anticipated in the References as far as <sup>1</sup>. And p. 165. l. 14. r. <sup>e</sup> *Panciroli*. and l. 23. for <sup>e</sup> r. <sup>f</sup>. &c. p. 190. l. 17. r. *this Chapter*. p. 219. l. 12. r. Note <sup>5</sup>. p. 242. in the Marg. r. Note 5, 6, on Chap. 7. Lib. 3. p. 259. The Notes are right, but p. 266. the Notes answering them are postponed; for <sup>g</sup>, r. <sup>h</sup>; for <sup>h</sup>, r. <sup>i</sup>, &c. to the end. p. 278. l. 8. 9. r. Notes on the 4th Chapter. p. 286. l. 23. r. <sup>m</sup> *Paulus*. <sup>bb</sup>, <sup>cc</sup>. p. 311. l. 6. 7. Notes <sup>bb</sup>, <sup>cc</sup>, transposed in the References, p. 315. P. 313. l. 2. r. Note <sup>b</sup> on the 5th Chapter. p. 315. l. 35. r. Note <sup>c</sup> on the 5th Chapter. p. 316. l. 8. r. Note <sup>m</sup>. l. 17. r. Note <sup>1</sup> on the 5th Chapter, Lib. 4. p. 317. l. 10. r. Ch. 5. l. 22. Notes <sup>b</sup>, <sup>c</sup>, <sup>d</sup>, <sup>e</sup>, on Chap. 4. and Note <sup>2</sup>, Chap. 5. Lib. 4. l. 23. r. Chap. 4. l. 24. r. Notes <sup>1</sup>, on Chap. 4. and <sup>2</sup>, on Chap. 5. Lib. 4.

Other Faults less Considerable.

P. 81. l. 36. for *by some*, r. *by Him*. p. 116. l. 23. strike out *possible to be*. p. 132. r. in the Marg. Chap. 6. Lib. 3. *ibid*. l. 23. to *Nation*, add, *or his Western, and Eastern Empire*. p. 143. l. 6. delete *part last*. p. 149. r. Chap. 2. Lib. 1. p. 172. r. *Epagomena*, and elsewhere. p. 180. l. 6. to Prop. 6. add Prop. 7. p. 238. l. 11. r. *five days and a quarter*. l. 14. r. *Roman years*. p. 251. l. 16. no full point. p. 288. l. 14. r. *Romijth & Latinor*.

Proper Names and Latin Quotations sometimes mistaken.

Intro-

THE

## Introduction.

Concerning the Authority of the Apocalypse,  
which is shewn to be unquestionable.



THE Book of the Revelations is acknowledged by all contending Parties, to be the only distinct Prophecy that we have of the successive fortunes of the Christian Church, from its first Settlement, to the end of the world. This they all agree in, for the matter and scope of the whole Book, tho' they infinitely differ about the Explication of the several parts of it. And there cannot be a greater invitation to engage the curiosity of any that are concerned for Useful and Important Truths, than that Consideration. The great variety of the apprehensions of Interpreters about these things, ought not to discourage mens hopes of a clear Interpretation, more than the same differences amongst them about almost every other Book of Scripture: For it will be found, that they do almost as generally agree about the first Grounds of the Interpretation of these Visions, as about other Books of Scripture, that seem to be less mystical. The Language of Prophecy, already explained by accomplishments, is in these things as sure a Rule of Interpretation, as the more common Language of Scripture is for the other Books of it, that are more plain. And those that seem the most impartial in these things, are very confident, that there are plain grounds upon that foundation to build a demonstrative Evidence of the Sense of the chief design of these Visions upon.

Mr. Mede,  
Bp. Usher,  
Dr. More.

B

With

### The Introduction.

With this encouragement, it will be first enquired, What sure grounds there are for the certainty of the Apostolical Authority of this Book, as the only foundation of all satisfaction that can possibly be had from the clearest Interpretation of it?

There are two ways by which the Authority of any Book of Scripture is secured to us: The First, An Universal Tradition concerning it in the first Times of the Church, soon after the writing of it; And the Other, The Determination of the Universal Church concerning it, after some doubts and scruples concerning it. And by both these ways of assurance is the Authority of the *Apocalypse* secured.

Two of the first Writers, after the writing of the *Apocalypse*, were, *Justin Martyr*, and *Irenæus*. *Justin Martyr* was contemporary with those who knew the Apostle whose Name it bears, and that conversed with him; and He, in his Dialogue with *Trypho the Jew*, pag. 308. quotes the Apostle *St. John* about the Thousand Years, under the Name of, *A certain man amongst them, who was one of the twelve Apostles of Christ, speaking of that matter, in the Revelation which was given him*; which all know to be the Subject of the 20th Chapter of the *Apocalypse*. And accordingly does *Eusebius*, l. 4. c. 18. *Ecclesiastical History*. quote *Justin Martyr*, as attributing the *Apocalypse* to the Apostle *St. John*.

But *Irenæus* does the most satisfactorily put an end to all Controversie about this in his time; and *Irenæus* was contemporary with *Justin Martyr*. And to assure us of the truth of what he affirms, he says he had it from *Polycarp*, whose diligent Auditor he was; and *Polycarp* was a Disciple of *St. John* himself, and died a Martyr, and so secures the truth of his Testimony.

But *Irenæus* his Testimony concerning the *Apocalypse*, is most full in his fifth book *contra Hæreses*. *scilicet*. ult. where speaking of the Number of Antichrist, he says, That that Number was in all the ancient and approved Copies; and that he had it also confirmed to him by those who had seen *St. John* face to face.

There can hardly be given a more unquestionable, or more particular Testimony concerning the true Author of a Book at any distance from the time that it was wrote in, than this is. Here is a particular search after all the Copies of it, soon after the writing of it, with the concurrent Testimony of those who knew the Author himself.

And

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And further to shew the utter unlikelihood of any falsification of the Name of the Author of it, a little after, speaking of the Name of Antichrist, — *Knowing this*, says he, *that if his Name were to have been openly known at this present time, it would certainly have been expressed by him who saw the Revelation: for it is not long ago since he saw it, but almost in this present Age, at the latter-end of the Reign of Domitian*. The little distance betwixt the time of *Irenæus*, and the time of the writing this Book, together with the care that he took to look into all the various Copies of it, and the Traditions of the Ear-witnesses of the Apostle about it, and the confirmation of his own Testimony in all this, by dying a Martyr himself, does silence all scruples about the Apostolical Authority of this Book.

But yet about 100 years after the time of *Irenæus*, *Dionysius of Alexandria*, in his Disputes against the *Millenarians* of his time, does affirm, That many of his Predecessors did reject this Book: But then he says, “It was because they saw it obscure, and full of too gross ignorance about the *Millenarian* state; not from any new knowledge they had got of the forgery of it. And their grounds were so small for it, that tho’ he was the chief Head of the *Anti-millenarian* Party, yet he says he believed it to be divinely inspired; “Tho’ from the difference of the Style of “it from that of the Gospel and Epistles of *John* the Evangelist, “he judged it to be wrote by some other *John* contemporary “with him. And yet there are some expressions in the *Revelations* so peculiar to the Gospel and Epistles of *John* the Evangelist, and used by no other Apostle, that it must be either He himself, or a very near Friend of his, that must be the Author of them; such as are, *The Lamb*; *The Word*; *The bearing record*, or witness of the *Word*; *They that pierced him, shall see him*; *The Testimony of Jesus Christ*; *He that overcometh*; *As I received of my Father*, &c. *I will give unto him that is athirst, of the fountain of the water of life freely*; and *Let him that is athirst come*; *And whosoever will, let him take of the water of life freely*: Which are all expressions peculiar to the Gospel and Epistles of *St. John*.

*St. Jerom* indeed says, That the Greek Church rejected the Authority of it: But, as *Baronius* well observes about it, *An. 96*. *St. Jerom* must necessarily mean that only of the meaner and lower part of the Greek Church; For, as he there shews, almost every one of the Greek Fathers does quote it under the Name of *St. John* the Apostle.

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Apostle. And *Eusebius*, who relates the dissent of some of the Ancients about it, and was the most eminent Antiquary of the Greek Church, does name *Justin Martyr*, *Irenæus*, *Melito of Sardis*, *Theophilus Antiochenus*, *Origen*, *Dionysius Alexandrinus*, the chief Writers of the Greek Church before him, as Asserters of the Apostolical Authority of this Book.

If we go to the Judgment of after-Ages, we have the Universal Consent of the Christian Church for the Canonical Authority of the *Apocalypse*, after it had been scrupled by some; which is the other way of assuring the right Tradition of a Canonical Book.

The third Council of *Carthage*, after the time of these scruples of the *Antimillenarians*, and before the degeneracy of the Church, to which the aim of the *Apocalypse* is applied by Protestants, viz. before the year 400, does in its 47th Canon ordain the Book of the *Apocalypse* to be read in the Church, as Canonical Scripture. And this Provincial Council is confirmed, to oblige the Universal Church, both the Greek and Latin, by the sixth Synod in *Trullo* at *Constantinople*, Can. 2. Anno 707. But it was unquestionably a Decree of the Greek Church, where the *Apocalypse* had alone been scrupled.

But the most authentick Evidence of this, is the Authority of the fourth Council of *Toledo*, when it could not possibly be any Interest of the then Ruling Party of the Church to plead for the *Apocalypse*, but might possibly enough endanger the Interest of it; because it was about the year 640. after the time that the Protestants Applications of that Book do generally date the degeneracy of the Church of *Rome* from. So that the sense of that Council is the Testimony of an Adversary to the General Consent of the Church about the Tradition of this Book. The words of it are these:

"The Authority of many Councils, and the Synodical Decrees of the holy Bishops of *Rome*, have determined the Book of the *Apocalypse* to have been wrote by *John* the Evangelist, and to be received amongst the Books divinely inspired. And because there are many that do not receive it for Authentick, and scorn to read it in the Church of God; if any one for the future shall refuse to receive it, or to read it in the Church, in the time of Mass, from *Easter* to *Whitsuntide*, he shall be Excommunicated.

By

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By this it does appear how the *Apocalypse* came to lose its authenticity among the meaner part of the Church: It was, it seems, so disused in the Church, that it passed for an useless Book; the Interpretations that were given of it, were either so fanciful, or so little concerning the Times when it was neglected, that it passed amongst them for a kind of Book of Dreams, in which the Church was not concerned, and which none knew the meaning of. And this cannot much be wondered at, when it is considered how little regard is had to these *Revelations*, even in these days, unto which they are, by the best Learned amongst us, judged to belong in matters of the highest importance for the Church to know.

But as for that suggestion, That *Cerinthus* was the Author of the *Apocalypse*, (which was always the most current ground amongst those who rejected the Authority of it), there is assurance enough of the fallhood of it out of *Irenæus*; for he was the Scholar of *Polycarp*, who was the Disciple and Companion of *St. John*, (to whom *Irenæus* every-where attributes the *Apocalypse*), and writes against *Cerinthus*, and reports from *Polycarp* the great detestation that *St. John* had against *Cerinthus*. And how absurd a thing would it be to imagine, that *Irenæus*, after so diligent, so long and familiar a conversation with *Polycarp*, the Companion of *St. John*, as he particularly mentions of himself, should make the Apostle to be the Author of a Book which was really wrote by his worst Adversary to propagate his Errors?

Whatever was the true reason of the rejection of the Authority of this Prophecy, it is certain, That no Book of Scripture has had a more express and unexceptionable Tradition of its Apostolical Authority, since it was confirmed by the Testimony of two Learned Martyrs soon after the writing of it, who also had searched into all the Copies of it, and were confirmed in it by those who were conversant with the Apostle himself that wrote it; and that in the very times that it was scrupled, it was believed to be Authentick by all the Eminent-learned Fathers of those days; and that after the times that it had been scrupled, it was owned by the General Consent of the Christian Church.

This

Euseb. 1. 5.  
Eccles. Histor.  
c. 18.

Lib. 3. contra  
Hæres. cap. 3.

Concil. Toleran. 4. Can. 16.  
about the year  
640.

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This I thought fit to premise, for the full satisfaction of those that are altogether sceptical in the first foundation of these Interpretations. But the *Romanists*, whose whole concern it is to make every thing in this kind dubious, do agree with all other Christian Churches in the World at this time about the unquestionableness of the Canonical Authority of this part of the New Testament.

And now it may appear to be our Duty and Concern to enquire with diligence after the best understanding that we can get of this Prophecy, when we consider what pressing Motives there are to it, more in this Book than in any other Book of Scripture beside. In the beginning; *Blessed is he that readeth, and they that hear the words of this Prophecy.* And again; *If any man have an ear, let him hear.* And the matter of it is said to be, *The Revelation that God gave unto Jesus Christ, to shew unto his Servants.* And that whosoever should add to, or take from the words of this Book, above any other, should have the plagues of God added to him, or his part of Eternal Life taken away.

Rev. 1. 3. &  
13. 9.

Chap. 1. 1.

Chap. 22. 18,  
19.

The

## The First BOOK.

THE

Uniform Constant Notion

Of the Term of

# THE BEAST

All over the *REVELATIONS*.

### CHAP. I.

*The Ground of the Method here used. The first Proposition, That Babylon is the City of Rome in an Antichristian and Idolatrous Reign. Scruples moved against it. The Demonstration of it from the Text, confirmed by General Consent.*

One could be more disposed to the common prejudices against the study of the *Revelations*, than I was at the time that I first engaged in those things. I had till then been so almost wholly confin'd to such Enquiries as are the closest Exercise of Ratiocination, upon clear and sure grounds, That I was come to have a natural aversion against all such loose Conjectures, as the Interpretations of those Visions are generally reputed to be.

But Mr. Mede's *Synchronisms*, and his offers at Demonstration in them, which I lighted on by chance some years since in a solitary retirement, did tempt my curiosity to enquire, What could be the ground of such a confidence in one of so known a Character.

Rev. XVII. Character for a cautious and impartial Judgment in Scriptural Expositions. At the first cursory view of his performance, I was extremely surprized to see such fair grounds of a clear Explication about so intricate and obscure a Subject: And tho' upon a more critical examination of the strength of them, I found most of his *Synchronisms* far short of a close and cogent proof in them; yet I could not but think that the Subject might be capable of a more certain determination to the Conclusion that he aimed at.

I did thereupon set my self upon a particular search after a closer demonstration of that Application that he had made of the main scope of these Visions; and at last thought I had arrived at what I was in search of.

The late dangerous Circumstances that I apprehended the True Religion to be in, made me think I was obliged to communicate my thoughts of these things to the Publick; And because I knew that I should have a very sagacious Adversary, encouraged by a Ruling Interest, engaged against me with all that scorn and fierceness that the charge of the Characters of *Babylon* upon the *Roman Church* does usually raise in them, I thought it necessary to review the coherence of my former thoughts, and to take care that I never concluded upon any thing till I should see a moral necessity at least for it from the evidence of the Grounds upon which it depended. The great importance of the thing, made me think it worth all these pains; and the fear of betraying the Cause of Religion, instead of assisting it, and of giving a false Charge, of so heavy and dreadful a nature, upon so large a part of the Christian Church, made me conclude, That I could not be too slow and cautious in my determinations about these matters. And therefore, if the scrupulous Cautionness, with which I examine this Subject, should seem tedious and troublesome to any, the nature of the dangers that I designed to avoid by it, and the aim that I propounded in it, of arriving at a certain and clear foundation of satisfaction about these things, may very reasonably excuse it: And tho' I do not here pretend to any more Certainty or Demonstration, than the Interpretation of another's meaning in a Writing is capable of, yet I am encouraged to hope, That I shall be allowed, by those that are Judicious and Impartial enough, to have here arrived at the aim that I propounded to my self, so far at least as I positively affirm or conclude.

In

## Cap. I. the Term of The Beast.

In this design, the first thing that offers it self, is that which seems to be the clearest thing in the Prophecy, and may therefore be apprehended to be the foundation of all the rest; which is, That

*Babylon in the 17th Chapter of the Revelations, is the City of Rome in an Antichristian and Idolatrous Reign.*

To abate the Evidence of this Proposition from the Angel's Interpretation; I found that there were not only various Opinions about the signification of *Babylon*, much different from what it is here made to be; but also that they were countenanced by Persons of the greatest Authority for Integrity, Learning, and a sound Judgment. St. *Austin* makes *Babylon* in this place to be only the general City of Wicked Men all the World over; and those that were most conversant in these things soon after his time, and the most judicious in them, *Primasius*, *Andreas Cesariensis*, *Aretas*, make it indifferent, to be *Babylon* in *Persia*, or *Rome*, or *Constantinople*, or the general Society of Wicked Men; and even Protestants themselves do some of them agree to this, notwithstanding the great advantage it would be to their Cause to have it to be the City of *Rome* only.

But then one cannot but be surpriz'd again, to see the most Learned and Judicious of the Church of *Rome* so very positive, That *Babylon* cannot possibly be any thing but the City of *Rome*; as, <sup>a</sup> *Baronius*, and <sup>b</sup> *Bellarmin*, <sup>c</sup> the most zealous, and the most skilled of all the Jesuits in these things. And from the great evidence that they think they see for it in the *Revelations*, they make great <sup>d</sup> outcries against the Protestants, as people that are given up to a reprobate mind, for denying *Babylon* in the 2 *Peter* 5. 13. to be *Rome*; and then shew us the almost unanimous Consent of the Fathers concerning it. And *Grotius*, who has used all the dexterity of his Wit to remove the Scene of these Visions from the Church of *Rome*, yet does upon the 9th and 18th Verses of this Chapter affirm, That there could not have been given more illustrious Marks of the City of *Rome*, than those that are there expressed of it.

This positive Testimony for the unquestionable Evidence of this Proposition against the doubts and waverings of others,

C

is

Rev. XVII. is a great encouragement to expect as sufficient a proof of it, from the grounds that are laid down for it in the Prophecy; which are now therefore to be considered.

1. And first, The Angel's promise, at the 7th Verse of this Chapter, to explain to the Prophet the mystical expressions of the *Woman*, and the *Beast*, which he had invited him to the shew of in the beginning of the Chapter, would make any judge he might with very good reason expect to see it performed by him in so clear a manner as might tolerably answer the promise that he had before made of it.

2. The Angel may be found thereupon describing *Babylon*, by such Characters as were the individual and peculiar Characters of the City of *Rome*, v. 9, & 18. by its *seven Hills*, and its *Reign over the Kings of the Earth*: for there was no City in the World that ruled over the Kings of the Earth, and that was seated upon seven Hills, but that City only. But *Rome* was very eminent for this: It commanded the *East*, the *West*, the *South*, and some of the parts of the *North*, to the end of the then civiliz'd World. And *Varro* informs us of a yearly Festival at *Rome*, that was called *Dies Septimontium*, to celebrate the memory of the seven Hills upon which the City was built.

3. *Rome* was also, at the time of this Explication, generally known by the appellatives of, *The seven-hill'd City*, *The Queen and Lady of the World*. It was not better known by the Letters of its own proper Name by persons of any fashion, than by these Appellatives; as may be seen amongst all the famous Poets especially of that Age, and who were generally esteemed and read all over the Roman Empire; as, *Virgil*, *Horace*, *Ovid*, *Propertius*, *Marshall*, *Lucan*, &c.

4. And these Characters we find also expressly fixed to a certain time, when they could not be understood of any other Place; as, *The seven Hills where the Woman sitteth*; that is, at this present time: *The City which reigneth over the Kings of the Earth*; that is, at this moment; or at that time when the Angel spoke to the Apostle all along that Chapter, to unfold the Mystery to him.

From these plain Circumstances, I could not think it would be any dangerous venture to be confident, That *Babylon* must be *Rome*.

For

For who can think it possible for an Angel of God to promise in the first place to explain the mystical terms of a Prophecy to an Apostle of Christ; then to go on immediately to perform it by Characters of them, which were very peculiar and individual Properties of things that were alone known to have them, and by which they were generally known and understood to be meant in the common conversation of the world: and to fix them also to a certain time when they were so generally used; and yet after all this, that the Angel might understand them in a much different sense? How then is it possible to know the meaning of the plainest words in Scripture, if in such circumstances as these an Angel of God could have given such an invincible temptation to the world to deceive themselves, without any possibility to prevent it? I could not therefore judge it possible, that *Babylon* here should be any thing else but *Rome*.

This I was still the more free in, because I saw it the confidence of those, who, tho' they make the outward Testimony of a Church their ordinary Rule to judge of any divine infallible Truth, yet here speak with all imaginable assurance about a thing, which their Church never defined, upon the account of the over-bearing evidence of the Text for it: and this also freed me from all fear of any partial prejudice against their Church, that might make me too ready to join with the rest in this great assurance.

CONSENT.

As for the wavering Opinions of others about it, I knew it to be no strange thing to find Learned and Worthy Persons of different Judgments about the most certain, and even the most undeniable Truths, either upon the account of former prejudices, or want of sufficient consideration, or from an unaccountable indifference for some things, or from some peculiar propension to others; so as sometimes to maintain very plain Contradictions to the common sense of men; as it was of old observed of the subtlest Reasoners in the world, That *there was nothing so absurd, which was not maintained by some or other of the Philosophers*. I had read of very learned Scepticks, that doubted of the Certainty of Mathematical Demonstrations; had known many Judicious and Worthy Persons, that could not see any absolute Contradiction in the most difficult Notion of *Transubstantiation*: and much more easie is it for the best men to apprehend, That

C 2

in

Rev. XVII. in the clearest Explication of a Mystery, as this is, there may possibly be a further Mystery.

Let the reason of the indifference of others have been what it will, we are sure, That if any mystical Figure should be now said by an Angel to signify the most Christian King with the *Flower-de-Luces*; or the most Catholick King, who has the Gold Mines of *America*; or the Port, that rules over the *East*; we should most assuredly conclude, That no other King now or hereafter could be meant by it, but the King of *France*, or *Spain*; nor any other Port in the World, but the *Ottoman Port*, or *Constantinople*. And it would be altogether incredible to us, That any learned Person some hundreds of years hence, that was acquainted with the common use of those terms in this Age, should be so extravagant as to think that this might be meant of any other *Christian* or *Catholick* King in the world besides, or of some other great *Eastern Port*, some hundred years hence.

The MOST SATISFACTORY instance of the wild imaginations of Learned Men on some occasions, is the example that *Bellarmin* has given us of it in the very Case before us. Whatsoever was the reason of it, it is certain that he is in express terms repugnant to himself in two contradictory Assertions about this thing: For in his second Book *de Pontifice*, cap. 2. he affirms, That it is plain from the 17th Chapter of the *Revelations*, that *Babylon* is *Rome*; and shews *Vellens*, his Adversary, That it is not possible it should be any thing else. And yet in the same Book, lib. 3. cap. 13. when he comes to state what *Babylon* is in that place of the *Revelations*, he First, says he, it may be said with *St. Augustine*, that it is not *Rome*. If so eminent a person can print such an express Contradiction in plain words, about an Opinion which he could think to be necessarily certain, and clearly expressed in the Text at some times; and that in a Book of Controversie in the face of his Adversaries, and about so very remarkable a matter; it cannot be at all strange to find Learned Men barely differing from one another, in a matter which is apparently clear and certain.

And that remarkable Observation of the Jesuit *Ribera*, is a great Confirmation of this; namely, ° That such as had been of another mind in this Point, yet at last were forced to change their

their Opinion by the irresistible evidence of the thing: which is a sufficient instance, that men of Learning may hold out awhile against the clearest Truth; and that therefore their Authority is not to be weighed against any Conclusion that does otherwise appear undoubtedly clear to ones self, and to the generality of the Judicious besides.

And now I may seem to have been unnecessarily tedious in these last Reflexions; But since I have found by long experience, that the general prejudice to me, and to most of the World beside, against the clearest things in these Visions, was the strange different Apprehensions of very Judicious Men about them; I thought my self obliged to stay long enough upon the consideration of the insignificance of that Scruple, to take off all the power of it for the future; and this will, it may be, prove to be of greater use, than it may at first be apprehended to be.

After this satisfaction about *Babylon*, the Subject of the present Proposition, I found at the first sight, that what is attributed to *Babylon* in it, must be acknowledged to be unquestionable, as it has also the general suffrage of the Interpreters.

CONSENT.

1. As namely, first, that it is there signified to be *in Rule*, or to be the *Seat of Empire*. For it has all the Ensigns of Majesty, arrayed in *Purple*, and *Scarlet colour*, and sitting upon a *Beast with seven heads, and ten horns*, interpreted to be so many Kings. And called *Babylon the Great, the Great Whore*.

Chap. 17. v. 1.  
3, 4, 5.

2. That it is an *Idolatrous Rule*, is assured from the names of an *Harlot*, and a *Whore*, and of *Fornication* given it, which amongst all the Prophets do commonly signify nothing else but *Idolatry* and *Apostacy*, when spoken of a City in the same manner.

3. That it is also an *Antichristian Tyranny*, is plain from her being said to be *seen drunken with the blood of the Martyrs of Jesus*.

v. 6.

References

## The Uniform Constant Notion of Lib. I.

## References to the First Chapter.

<sup>a</sup> *Baronius, Anno 45. Certissimum est nomine Babylonis, Romam Urbem significari: It is most certain, that by the name of Babylon, is meant the City of Rome.*

<sup>b</sup> *Bellarmin. lib. 3. de Rom. Pontifice, cap. 13. Johannes in Apocalypsi passim Romam vocat Babylonem; — Et aperte colligitur ex cap. 17. Apocalyp. &c. John does every-where in the Revelations call Rome Babylon; — and this is manifestly to be gathered from the 17<sup>th</sup> Chapter of the Revelations, &c.*

<sup>c</sup> *Ribera in cap. 14. Apocalyp. n. 30, 31. Huic (sc. Romæ) conveniunt aptissime omnia, quæ de Babylone dicuntur in hoc libro. — Atque illud imprimis, quod alii convenire non potest, v. 9. — Si ergo omnia conjungamus quæ de Babylone dicuntur, planius eam Romam esse intelligemus. — Nam etsi quedam ex singulis vel in congregationem malorum, vel in aliam urbem convenire possent, omnia profecto nisi in Romam non conveniunt. All that is spoken of Babylon in this Book, does very exactly fit the City of Rome.*

*And that especially which can agree with nothing else, v. 9. — If therefore we put all that is spoken of Babylon together, we shall more plainly understand it to be Rome. — For tho' something in every mention of it might agree well enough with the Society of Wicked Men, or suit with another City, yet All put together can agree to nothing but the City of Rome.*

*Malvenda de Antichristo, pag. 184. in cap. 17, 18. Et non potuit manifestius Romam urbem veluti digito monstrare. — He could not more manifestly have pointed out the City of Rome with his finger.*

*Lessius de Antichristo. — Roma à Joanne vocatur Babylon, quia Babylon fuit figura Romæ, quibus verbis aperte designat Romam. — John calls Rome Babylon, as being the figure of Rome, by which name he does clearly shew it to be Rome.*

*Cornel. à Lapide, in cap. 17. Apoc. v. 2. Dico ergo Babylon hic est Roma. v. 9. Hoc enim nulli alteri nisi soli Romæ competit: I say therefore, Babylon here is Rome. v. 9. For this can agree to nothing else but Rome.*

*Et postea — 7<sup>m</sup>. Montibus patet denotari Romam. Virgil. Georg. 2. in fine. Sybill. lib. 6. 2. Horat. in Carmine sæculari. Ovid. l. 1. de Trist. It that by the seven Hills is signified Rome. Virgil. &c.*

*Alcazar. in cap. 13. Apoc. sect. 5. Perspicue enim asseruit 7<sup>m</sup>. Bestiæ capita esse 7<sup>m</sup>. Romæ montes. — Idem in cap. 7. Disput. 1. Reliquis ergo Expositionibus rejectis, illa debet esse certa, quod docet Romam sub Babylonis nomine significari.*

*Tyrinus the Jesuit, in cap. 17. Apoc. quotes Sixtus Senensis, Bellarmine, Bozius, Suarez, Salmeron, Alcazar, most of his own Order, as Maintainers of this Opinion.*

*Blissus Viera, in cap. 17. Apocalyp. sect. 3. — Quare existimamus nomine Babylonis, Romam urbem significari in hoc Apocalyp. opere. — Nam quod Roma Babylonis nomine censetur perspicuum est. — Et vere Romam*

*Joannes*

## Cap. 1. the Term of The Beast.

*Joannes clarissimis Argumentis videtur indicasse, &c. — We do therefore judge, That by the name of Babylon is meant the City of Rome in this Book of the Revelations: — For that Rome is called by the name of Babylon, is very clear, &c. — But that Rome is meant by it, John seems to have shewn by very clear proofs of it.*

<sup>d</sup> *Baronius Anno 45. n. 8. Bellarmine. lib. 2. de Pontifice R<sup>o</sup> cap. 2.*

<sup>e</sup> *Varron lib. 4. de LL. Dies septimontium nominatus ab his septem montibus, in quibus sita urbs est.*

<sup>f</sup> *Virgil Georg. lib. 2. & Æneid. lib. 6.*

*Septemque unus (sive muro) circumdedit arces.*

— And all

*The seven-tow'r'd Hills has compass'd with one Wall.*

<sup>g</sup> *Horace in carmine sæculari.*

*Diis, quibus septem placuere colles*

*Dicere carmen.*

*To sing unto the Gods, who love the place*

*Which the sev'n Hills do grace.*

<sup>h</sup> *Ovid. Fastor. lib. 1.*

*Sed qua de septem totum circumspicit orbem*

*Montibus, Imperii Roma, Deumque locus.*

*But Thou, who from thy sev'n-hill'd Seat*

*Seest the World crouching at thy feet,*

*Rome, in thy Gods and Empire Great.*

<sup>i</sup> *Propertius.*

*Septem urbs alta juges toti quæ præsidet orbi.*

*The Town that rules the World, advanc'd upon*

*The sev'n Hills for its Throne.*

<sup>k</sup> *Martial lib. 12. Epigr. 8.*

*Terrarum Dea, gentiumque Roma,*

*Cui par est nihil, & nihil secundum.*

*Rome the Worlds Goddess, by all Nations fear'd,*

*To whom no thing is like, no thing to be compar'd.*

<sup>l</sup> *Lucan.*

*Atque omnis Latio servit quæ purpura ferro.*

*— And every Crowned Head, and State,*

*Who to the Roman Arms submit their Fate.*

<sup>m</sup> *Joannes in Apocalypsi Romam passim vocat Babylonem. — Et aperte colligitur ex cap. 17. Apocalyp. — Alioquin respondeat nobis Vellens. — Quænam est illa Babylon, quæ in Apocalypsi imperat Regibus terræ? Bellarm. l. 2. de Pontifice Romano, cap. 2.*

*Ibid. Nec enim alia civitas est, quæ Joannes tempore Imperium habuerit super Reges terræ quam Roma; & notissimum est supra septem colles Romam edificatam esse. For neither was there any other City in St. John's time, that reigned over the Kings of the Earth; and it was every-where known, that Rome was built upon seven Hills.*

<sup>n</sup> *Respondeo*

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<sup>n</sup> Respondeo, 1<sup>o</sup>. Dicit posse cum Augustino, Areta, Haymonte, Beda, Roperio, &c. non intelligi Romam per meretricem, sed universam Diaboli civitatem, quæ in Scripturâ sæpe vocatur Babylon. Bellarm. lib. 3. de Pont. Romano, cap. 13.

This was before observed by Malvenda, p. 226. de Antichristo. Mirati impendio sumus, &c. I do extremely wonder to find a new Author (i. e. Bellarmine) to think that this Beast may be either the Roman Empire, or the Congregation of wicked men.

Bellarm. l. 3. de Pont. c. 15.

<sup>o</sup> Hoc dicam, Ambrosius, qui prius negaverat, tandem in cap. 17. veritate convictus Babylonem Romam significare confessus est. Ribera in cap. 14. Apocalypf. num. 30.

Idem in cap. 17. Apoc. v. 16. Hic jam nonnulli Scriptores, qui aliter interpretati fuerint, veritate ipsâ coguntur nobis favere. Nam Ambrosius Romam dicit esse Fornicariam.

<sup>p</sup> Grotius in cap. 17. Apocal. Mulier est Roma: sed notandum cum urbe simul notari Imperium urbis. The Woman is Rome: but it is to be observed, That together with the City, is to be understood the Empire of the City.

A manifest proof of this, was the Custom observed by all the Governours of the Provinces of the Roman Empire, when they returned from their several Governments to the City of Rome: They used to lay down the Ensigns of their Authority at the Gate of the City of Rome before they entered the City. Lib. ult. de Officio Proconsul.

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## CHAP. II.

*The former Proposition made the Standard to judge what kind of Evidence is sufficient to make one sure of the Interpretation of any thing else in the Prophecy. And Four Rules of Interpretation drawn from it. The Plainness and Usefulness of them.*

I Was not so vain as to think I had got much by the undoubted Certainty of the former Proposition, to give me any hopes of much better satisfaction about the rest of the Interpretation. For in all my former perplexities about these things, I never questioned the certainty of this. And besides, I saw this to be generally acknowledged by those, who yet differ from one another in almost every thing else.

But however, since this was the only certain truth, that was then known about these things, It was necessary to enquire upon what general Suppositions it did rely to make it useful for a foundation for further advances; according to the best method of finding out unknown Truths, where the Resolution of one Problem discovers many General Theorems at the end of it very useful for farther improvements; as it is also the most easie, sure, and natural order of Science, from particular Instances to draw forth the General Rule supposed in them for all like Cases.

And this great advantage have we from the certainty of this particular Instance, That it determines both what kind, or degree of Evidence is sufficient to make a man sure of any other Conclusion in these matters; and also, what would be sufficient grounds to secure any, that there was that degree of Evidence in it. For, whatever it is that makes this single Truth appear to be so unquestionable, must be acknowledged to be sufficient to secure the certainty of any other Proposition that has the same grounds in it. And this I conceived to be of the greatest importance in all further search into these Obscurities, To have such a Criterion or Standard of the true value of every thing that should offer it self.

First then, for the KIND of EVIDENCE, that from hence appears sufficient for oncs assurance of any thing hereafter; it need be no greater, than that which makes men sure of the meaning of any plain words of Scripture of unexceptionable Authority. For of that kind is the certainty of this Instance. It is not an Evidence grounded upon the necessary connexion betwixt the thing, and its essential properties, as Mathematical Demonstrations are; or such, as it may be proved to be absolutely impossible to be otherwise in the nature of the thing.

It would be hard to prove it absolutely impossible from the nature of God's Veracity, that he should have a further mysterious meaning in expressions, that seem very plain to us, for some great good ends unknown to us. But yet this is so contrary to his ordinary way of revealing his mind, and so seemingly inconsistent with the perfection of his Veracity, that we cannot but be confident, that he means always, as plainly as he speaks; unless he gives clear intimations to the contrary to assure us, that he has an hidden meaning, either by its contradiction to some Truths far more clearly known, or by the inconsistency of the plain sense of the words with that wherewith it is joined, or the like.

From hence therefore it will be expected, that whatever *extravagant, Metaphysical Reasons* a man may have to doubt of it, one ought not to scruple the certainty of any thing, that has the same grounds to make us sure of it, that the several parts of this Proposition rely upon; for that would be of equal force against the sense of the plainest Expressions of Scripture. And besides, it would have the testimony of the unanimous Judgment of all the differing kinds of Parties and Interests in the World against it, whom we find to be all agreed about some of the parts of this Proposition, *only* from the plainness of the Expressions about them, notwithstanding all the wild Possibilities only of their being otherwise meant.

Wherefore it would be thought very reasonable, that one should look upon the several grounds of this present Instance, as so many General Rules to assure us of the certainty of every thing else in these Visions, that was established upon them.

For this end, it may be observed, in the first place, that the chief ground for concluding *Babylon* to be *Rome* in the Angel's explication of it, and its Reign to be an Antichristian Tyranny against

against the Church of Christ, before the explication of it at the 6th verse, is the common usage of the Expressions in such a determinate known signification; especially when compared with the Angel's promise to explain the Mystery with an intention to have it understood: It may therefore from hence be established.

*That whatsoever is delivered in the 17th Chapter of the Revelations, in expressions of a known signification, ought to be taken as it is generally used to be understood in the World with the like construction, unless it be inconsistent with something more clearly known.*

Rule 1.

And next, the certainty, That it is here an Idolatrous state of *Rome* that it is described in, is grounded upon the necessity of a mystical sense of the terms of *Harlot*, and *Whore* here given to *Babylon*; and upon the known use of those terms amongst the Prophets to signify the Idolatry and Apostacy of a Nation, or City. From hence then it may reasonably be required to be granted,

*That where there is a necessity for a Mystical Sense, that Sense is to be taken which is the most generally made use of by the Prophets, if not inconsistent with something more clearly known.*

Rule 2.

After which might very reasonably be urged, That since the Angel's Explication of the Mystery is in the midst of a very frequent use of the same peculiar and proper Mystical Expressions in this Prophecy; that it cannot be doubted, but

*That the same peculiar, and proper Expressions do signify all over the Prophecy the same things which they are said to signify in the 17th Chapter of the Revelations, unless there be something more clearly known against it.*

And this being an unquestionable assurance, that the Angel's Explication was given to afford light to the rest of the Prophecy, It does seem as clearly to assure us,

*That the same Expressions all over the Prophecy, explained, unexplained, and commonly known, do signify the same things, unless there be plain grounds against it.*

Rule 3.

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These Rules seem indeed to be the immediate, and necessary Consequences of the grounds of the first Proposition; But that which made me the better satisfied with them, was, That they are so clear of themselves, that any impartial Reasoner about these things, would naturally suppose them, and be in the continual use of them, without any regard to the strength of this Conclusion, from which they are fetched. They are so obvious, and easie, and so plain to the common Sense of all men; and accordingly so generally acknowledged by all kinds of Interpreters; That I should have thought it a very unnecessary trouble to the Reader to have mentioned them, had it not been necessary for the conviction of those that are sceptical in these matters; to make it appear to them from this undoubted Example, what are the plain, and known Rules to secure an Interpretation upon.

CONSENT.

I could not but see the great use of this Method, that it would certainly ease one of all the perplexities which the different Judgments of Learned Men do ordinarily distract mens minds with, and would make me rest fully satisfied of any Conclusion, that I should see truly inferred from so plain a foundation.

Wherefore upon this account, and the experience I had had of the different Judgments of some Great Men about one of the plainest Conclusions that one could have met with in the former Instance, I thought it worth the while to set it up for a Rule for the future,

Rule 4.

That, The different Judgments of Learned Men, ought not to weaken ones assent to any thing, which upon an impartial examination of it, appears clear, and undoubted, and is generally acknowledged.

[The Two following Chapters may be passed over by those, who would only look at the close Connexion of the Demonstration.]

References

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## References to the Second Chapter.

<sup>a</sup> *Cornel. à Lapide* Prolegomen. in Apocalypf. *De Canonibus Interpretandi*, of the Rules of Interpreting. *Augustinus*, Lib. 3. de Doctrinâ Christianâ, cap. 1. The Apocalypse, and all other Scripture, is to be taken according to the letter, as it does ordinarily signify, as much as may be; that is, unless that sense be found to be absurd, or contrary to sound Faith, or good Manners.

<sup>b</sup> *Ribera* in cap. 6. Apoc. Numer. 51. "The propriety of the words (or their proper literal signification) is to be kept to, when there is no clear reason against it. And in cap. 7. numer. 1. —Because, as it has been said, we must not depart from the proper (literal) sense of the words, unless some plain reason forces us to it.

<sup>c</sup> *Thomas de Albiis Tab. suffrag. cap. 17. pag. 230, 231.* "THE BASIS of all other Interpretations is the literal sense, and only that which can be clear from the words; that is, which only can force the Understanding to an assent. —And before —The Arguments which are to convince ones Faith, can only be fetched from the literal sense of the Holy Scripture. The other Senses, since they proceed only from the Wit of the Interpreter, it is clear, that they have the Authority of the Interpreter, but not of the Scripture divinely inspired.

<sup>d</sup> *Ribera*, Proem. in Comment. in Apocal. "This Book is a Prophecy, and has many things like the Old Prophets, and often alludes to them, and offers an opportunity from thence to find out the most mysterious meaning of it: It has the same phrases (or style) with them, the same kind of Metaphors, and Allegories, &c.

CHAP.



# The Uniform Constant Notion of Lib. I.

## CHAP. III.

*The Second Proposition, Babylon the same thing in all Chapters of the Revelations. The Third Proposition, That the Judgment of Babylon is the desolation of it in the time of its Antichristian Reign. Babylon not Rome Pagan. Grotius examined.*

THE securest exercise of those plain Rules of Interpretation, which were found to be contained in the First Proposition, will be about some of the Characters of *Babylon*, whose Explication is already known, and from whence they were drawn. The plainest Expressions about *Babylon* seem to be the account of the desolation of it immediately before, and after the 17th Chapter, which does offer very fair grounds of assurance against the most current Opinions concerning the particular time of that state, in which it has already been determined to be from the 17th Chapter. For the clearer proof of this, it may be observed, That

Proposit. 2.

*Babylon signifies the same particular state of the Idolatrous, Antichristian Rule of Rome, immediately before, and after the 17th Chapter, that it signifies in that Chapter.*

1. *Babylon* signifies the same state of *Rome* immediately before the 17th Chapter, that it does in it. For immediately after the mention of *Babylon* the Great at the end of the 16th Chapter, and of the Judgment of it just then approaching, at the pouring out of the 7th Vial; there comes one of the Angels of the seven Vials in the entrance of the 17th Chapter, and offers the Apostle an Explication of the Mystery of *Babylon* the Great, and of the Judgment of it; which in the common acceptation of any such relation of an Affair, all the World would understand to be meant of the same thing. Wherefore by Rule 1. it must then be the same time of *Babylon* just before the 17th Chapter, that is mentioned in that Chapter: so also by Rule 3. *Babylon* the Great being a very peculiar Mystical Expression, must signify in

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in both these Chapters the same thing, since there is nothing more clearly known to hinder it.

2. *Babylon* signifies the same state of *Rome* after the 17th Chapter, that it does in that Chapter. For the 18th and 19th Chapters appear to be but one continued account of the Fortunes of the same *Babylon*, that had been mentioned but just before in the 17th Chapter. As 1. The Significations of its Ruling Power, Chap. 18. 2, 16. and Chap. 19. 2. are just the same very peculiar words with those in the 17th Chapter, v. 1, 4, 5. So also 2. Its Idolatrous State is signified in the same Expressions, Chap. 18. 3, 9. and Chap. 19. 2. with those in the 17th Chapter, v. 1, 2, 4, 5. 3. The Antichristian Tyranny of *Babylon*, Chap. 18. 20, 24. and Chap. 19. 2. is signified to be the same with that Chap. 17. 6. And 4. Its last Desolation is expressed in just the same words, Chap. 18. 8, 9, 10, 19. and Chap. 19. 3. with those in the 17th Chapter, v. 1, 16.

But to put this past all scruple, we find scarce one Interpreter that is not of the same mind.

If it be so unquestionable, that *Babylon* is the same time of the Antichristian Rule of *Rome* immediately before, after, and in the 17th Chapter, then it can hardly be doubted, but that

*Babylon is the same in the 14th Chapter with the rest of the mentions of it in the other Chapters, by Rule 3. Nor but that*

Corollar.

*The Judgment of Babylon in the 16th, 17th, 18th, and 19th Chapters is the desolation of Rome by Fire in the time of its Antichristian Reign in those Chapters.*

Proposit. 3:

1. That the Judgment of *Babylon* in those Chapters is the desolation of it by Fire, is signified by the fullest Expressions that could be used for that purpose; such as the being utterly burnt with fire; and so burnt, that the smoke of it ascended up for ever: And, the being thrown down with violence, so as not to be found any more at all; but to be like a great Millstone cast into the Sea. All which are Expressions taken out of the Prophets, to signify the utter desolation of the City *Babylon* at the ruine of the *Babylonian* Monarchy. So that both the common, and usual Sense, and the known use also of these Phrases amongst the Prophets, do necessarily determine them to signify the utter desolation

Chap. 18. 8, 21.

Jer. 50. 39.  
Jer. 51. 7, 8,  
23, 37, 37-45,  
64.

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lation of *Babylon* here at the last end of that Empire, that it does here mystically signify, by *Rule 1*, and 2. that is, at the last end of the Antichristian Reign of *Rome*, which is in all these Chapters signified by *Babylon* (by *Propositi. 1. and 2.*)

2. And further, That this desolation of *Rome*, is certainly in the time of its Antichristian Reign, is as evident, 1. Because *Babylon* does in all those places of the Prophets, to which the Characters of it do here allude, signify the Babylonian Throne, or Monarchy. 2. And here is it also found to signify the City of *Rome* in its Antichristian Domination (by *Prop. 1.*) 3. And the desolation of *Babylon* in the Prophets, for which the same Expressions with these here are used, does signify the last end of that Monarchy, or Ruling Power. 4. And besides, It is the general usage of the Prophetical Writings, to set out the last Ruine of a Ruling People by the desolation of the chief City of that Nation at the same time. Thus is the Ruine of the Kingdom of *Israel*, *Judab*, *Egypt*, and of the *Babylonians*, represented by the Desolations of *Samarita*, *Jerusalem*, *Noph* and *Babylon*. 5. But more particularly is it set forth in this Prophecy, that the desolation of *Babylon* is not after the end of that Monarchy, which it here represents. For *The Beast*, whose Heads do represent this City, and is himself called the King of it, is not dethroned till after the desolation of *Babylon* in the 18th Chapter, as appears Chapters 19, 20.

And Chap. 16. 14, 19. The Judgment upon *Babylon* is betwixt the meeting of the Strength of that Monarchy in *Harmageddon*, and the last end of it in the 19th Chapter.

From hence it appears, That

Corollar. *Babylon* in none of the mentions of it in the Revelations, can be *Rome Pagan*.

" This may safely be concluded from the name of *The Whore* here given to *Babylon*. For when a Nation or City is said in Scripture to commit Fornication, or to be an Harlot, It signifies that Nation or City to have apostatized from the True Religion to Idolatry (see the three first Chapters of *Hosea* :) And therefore must *Babylon* here signify *Rome* Christian turned Idolatrous, which was not till after the time of *Rome* Pagan. The name of *Harlot* is indeed given to *Nineveh*, *Nahum* 3: 4.

" But

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" But that Prophecy was after that of *Jonah*, in whose time the people of *Nineveh* are said to have believed in God, and to have repented, *Jonah* 3. 5, 10. And so the Idolatry of *Nineveh* after that time, was her Apostacy from the true Faith.

But it is much more confirmed from the preceding Propositions: For *Babylon* is, in all the mentions of it, the same Antichristian state of the Reign of *Rome* (by *Prop. 2.*) — And in that state of it, it is desolated by Fire (by *Proposi. preced.*) — But this was never known to have been done in the time of the Reign of *Rome*-Heathen. There was nothing that had the least appearance of the desolation of *Rome*, or of the dissolution of the *Roman* Government, at *Constantine's* Triumphs over Paganism; much less was there any thing like the least part of the description of the desolation of *Babylon* by fire, as it is here most remarkably signified.

But *Grotius* and *Dr. Hammond*, to uphold their applications of these things to *Rome*-Heathen, will have *Rome* to be *Babylon* two hundred years after it was come under the Christian Emperors, because there were a part of the Senate, and now and then a Consul, that were Pagans, for that space of time after *Constantine's* Triumph over Paganism; and therefore, that the last desolation of *Babylon* by fire, was at the burning of *Rome* by *Totila*, *An. 546*. where the storm of the Enemies fury lay almost wholly upon the Pagan Party, and the Christians were most saved by flying to the Churches.

In the first place, it may here by the way be observed, what becomes of the ground of *Dr. Hammond's* confidence, That the things in the Revelations were all to be fulfilled in the Times next to the Age in which they were seen, from what is said Chap. 1. 1. *Things that must shortly come to pass*. For here are near five hundred years time allowed by the Doctor for the fulfilling them. And then he makes the *Turky* also to be foretold in them besides, by *Gog* and *Magog*, which requires some hundreds of years more; and yet the Doctor speaks with a great confidence and assurance of the fulfilling of all, soon after the time that the Prophecy was given.

But without further concern about that, let us now observe the strange absurdities of this Explication.

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Chap. 20. 8.

1. According to this, *Rome* must be *Babylon*, or *Rome* for 200 years after that the *Babylonish* Throne in it had been pulled down, and when its conquering Enemy, the Christian Church, had been for all that time triumphing in its room, in the Imperial Throne, in the publick Laws, in all parts of the Government, and in the publick places of Divine Worship.

Rev. 18. 20.

2. And then *Rome* Christian, whilst it was the possession of a Christian Prince, must be supposed to be burnt, to bear the vengeance of *Rome* Heathen, for shedding the Blood of Christian Saints and Martyrs, so many years after that Heathenism had been there publickly triumph'd over.

Rev. 18. 4.

3. The Christians also, who did then defend their City against another Christian Prince, must be supposed to be called upon from Heaven to come out of it, and so to give up their Masters Right to the Enemy, lest they should be made to partake of the punishment of *Rome*, for its Heathenism 200 years before, to which they were the greatest Enemies; for none was more zealous against Paganism, than *Justinian*, who was at that time Lord of *Rome*, as appears by the severity of his Laws against it.

Rev. 18. 20.

4. Of the same extravagant nature must it be, to make the Heavens, the Apostles and Prophets, and all the faithful Christians in the City at that time, to triumph with joy at the burning of the Houses and Goods of most Christians, and a few Pagans together, and at the taking of a City by the Christian *Goths* from the Christian *Romans*.

Rev. 8. 6.

Chap. 16. 19.

5. And the burning not a third part of *Rome*, as *Grotius* confesses of this Exploit of *Totila's*, and the slaughter of a few Pagans in it, must be made to be, the giving *Rome*-Pagan double revenge for the Blood of the Prophets and Saints, and of all that were slain upon the Earth by the Pagan Power of *Rome* all over the Empire: It must be the giving *Rome*-Pagan the Cup of the Wine of the fierceness of the Wrath of God.

Rev. 18. 9.

6. The Pagan Kings also of the *Roman* Empire, which had committed Fornication with *Rome*-Pagan some hundreds of years before, that is, had complied with the *Roman* Idolatry, must in this way be supposed to be alive, to lament the sad condition of a Christian City at the taking it by a Christian Prince; or, at best, the Heathen Kings then in the World, no body knows

knows whether within many hundred miles of that City, trust grievously lament for the slaughter of some Pagan *Romans*, with whom they had been used to comply in the Pagan Way. Nothing indeed does make *Grotius* more to be suspected of intending only to play with this Prophecy, or only to vex some hot Apocalyptical Men amongst his Adversaries, than the seemingly-wilful Application of the Kings of the Earth, that had committed Fornication with *Babylon* in the 18th Chapter, to the Pagan Senators of *Rome*; when he had but a few Verses before, in the 17th Chapter, determined the same words to signify the Kings of all the Nations of the *Roman* Empire.

v. 2.

7. *Rome* must again be supposed in this way to have been in the height of her Wealth and Riches, by which she is described in her Idolatrous state, as decked with Gold, and Pearls, and Precious Stones, at the time that she was burnt by *Totila*: For it is said at the burning of her, That in that one hour was so great Riches brought to nought; which supposes, that those Riches must be in her at the time of her Desolation. But this is quite contrary to the state of Paganism in *Rome* at that time, whose Glory had been there laid in the dust many Generations before.

Rev. 18. 17.

8. How monstrous a force also upon the Text must it be, to make *Rome* the Object of the fiercest Wrath of God, at a time when she was every-where owned for the Queen of all Christian Churches, only for having said in her heart some hundreds of years before, in her Pagan state, *I sit as a Queen, and shall know no sorrow*? But, indeed, the plain words do represent her saying in her heart, just about the time of these last Plagues upon her, *I sit as a Queen, &c.* which does plainly signify, That the Ruling State, in which *Rome* is to be at the time of this last end of her, is the Object of this Judgment: And this in *Totila's* time, being a Christian Government, the boast of the Reign of Christianity then, under the term of *sitting as a Queen*, would, according to this, be the reason of the Desolation of it, under the Notion of a Pagan Empire.

Rev. 18. 7.

9. And what can that cry of the admirers of *Babylon*, v. 18. be understood of, but of *Rome*, as at that time the Seat of Empire?—*What is like unto this great City*? Now, what were the Pagans in *Totila's* time the better for *Rome's* being the Seat of a great Empire, which was contrary to their way? How come they

Rev. 18. 19.

Rev. XVII.

they to lament and compassionate its loss of Empire? Or how indeed did it at all lose of its Empire, by changing Princes? Or wherein was it then so great in Empire before the burning it, or so less after it, when it had not been the Imperial or Royal Seat for above 100 years before that time; and was by the taking of it, but returned into the same hands that it had been in for near 50 years together but ten years before that time, and when presently after it was returned again into the same hands that it was taken from, within a few months after the burning it, and was then repaired again?

10. And this last Consideration of the return of the Roman Emperour again to the possession of the City, within so short a time, is evidence enough, That it is impossible that *Totila's* Exploit should be the burning of *Babylon* in this place, even by a Rule that *Grotius* himself has set up about the signification of the word *for ever*, upon ver. 19th Chap. 3. where it is said, That the smoke of the burning of *Babylon* ascended up for ever: He says, That whenever that term *for ever* is joined with the destruction of a City, it signifies, That it shall not recover again of a long time; whereas *Rome* was re-built the next year after the burning a small part of it by *Totila*.

I will not here insist upon the significations of a final Desolation of *Rome*, upon those emphatical expressions, which at first seem to design such a thing, because I see all the same phrases used by the Prophets of the fall of Cities, as the Seats of Empire, which yet continued considerable Places after that, under other Rulers.

11. But that which seems the most inexcusably to condemn *Grotius's* fancy, is, That most of these expressions concerning the Desolation of *Babylon*, are used in the Prophets for nothing but the end of a Monarchy that enslaved the Church of God; and which also they do of themselves most of them naturally signify. Thus are the People of God commanded to come out of *Babylon*, just before the overthrow of the *Babylonian* Monarchy; and the expression it self does naturally signify, That the Body of the People out of whom they were to come, were *Babylonians*; and so therefore must the chief Body of *Babylon's* People have been Idolatrous, and Enslavers of his People.

So also the rejoicing over *Babylon* at her fall, and the calling to the People of God to reward *Babylon* double of what she had done

Jer. 50. 8. &  
51. 6, 45.

Jer. 50. 14, 48,  
29.

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Isa. 47. 8.

done to them, and the riches of *Babylon* at her desolation, and the name of *Babylon the Great*, said at that time to be destroyed, and her Greatness admired by those that lamented her at the time of her fall, and the Kings of the Earth who had committed Fornication with her at that time bewailing her, do all naturally signify, That *Babylon*, at the time of her desolation by fire, is then a Nation oppressing the People of God, in great splendor in that way, and bewailed by persons who themselves had been partakers in her Glory; and so are they used by the Prophets from whence they are fetched, about the end of the *Babylonian* Monarchy.

It is therefore impossible, that *Rome-Christian* burnt, should be *Babylon* desolated by fire.

12. It is also to be remembred, That the signification of *Babylon*, in this very Prophecy, has been already concluded to be the City of *Rome* in an Ecclesiastical Domination, Prop. 1. And therefore must the fall of it be the last-end of that *Roman* Domination, and not the last-end of the Favours of it only. And then how inconsistent is it, to make the burning of *Rome*, in a Domination quite contrary to that Church-rule, which is called *Babylon*, to be the ruine of *Babylon*?

13. To conclude, *Grotius's* Explication of the Characters of falling *Babylon*, do some of them suppose, That *Rome* at the taking it by *Totila*, was actually at that time a Seat of Empire; and the rest, That it was a Pagan City; neither of which were true. The desolation of it, he understands only of the loss of the Imperial Majesty of it, the distinction of the People of God from it; and the name of *Babylon*, he interprets of its being a Pagan City. Now *Rome* had not actually been the Seat of the Empire for above an hundred years before: *Ravenna* was the constant residence of the Emperours, and Kings of the *Goths*, and had left off being a Pagan City ever since the public Reformation of it by *Constantine*: for a few Pagan Temples cannot make the contrary Government of a City have the name of a Pagan City.

Here then we have a sufficient earnest of what *Grotius* is capable of venturing at in the Interpretation of these Visions, and is enough to prevent all the danger of being over-born in any thing here by the Authority of his Judgment only.

And

Rev. XVII. And the most Eminent of the *Roman* Interpreters do also agree in this Opinion, and shew it to be the mind of the Ancient Fathers.

It is a great confirmation of the evidence of these inconveniences against the making *Babylon Rome-Heathen*, That they have forc'd the most judicious and ingenuous of the *Roman* Interpreters rather to venture upon applying all to the City of *Rome* in an Apotacy from the *Roman* Church, about the end of the World, for three years and an half, according to the time of forty two months, or twelve hundred and sixty days, assigned for the Reign of *the Beast*; tho' they have thereby manifestly endangered the Two Chief Notes of their Church, that is, *Universality* and *Infalibility*: For *Babylon* must then seduce All Nations, and All the Kings of the Earth; which must at least signifye all the Nations within the bounds of the *Roman* Empire, which must be vastly greater than the rest of the *Roman* Church: and then it would have the Authority of *Rome* it self at that time, and of all its Empire, to make it a fallible and deluding *Roman* Church, greater than any remaining part of that Church.

Rev. 17. 18. But the certain Obstacles against this are, first, That *Rome* must thus be supposed to get the Conquest of all Nations, and of all the Kings of the Earth, within three years time, (for that is made to be the time of her Reign); and not only to get such a miraculous Conquest in that time, but also to make all Nations own her Idolatry in that space of time; which must be a far greater Miracle than ever God yet suffered the Devil to work in the World; and that also against all the Light and Resolution of mens Consciences to the contrary, which is a more difficult matter to bend against the Natural Course of it, than the subject-matter of any other Miracle.

Rev. 18. 15. *Rome* must also by this, be supposed to advance all Merchants to an incredible Stock of Wealth and Riches, within the space of three years and an half, by Foreign Traffique with her: For these Merchants are to be all that trade by Sea, and the Great Men, or Princes of the Earth. And how monstrous a thing is this to think of Foreign Merchants within so short a time, when the business of but one  
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ordinary Voyage does take up the best part of one of those years?

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This the chief Author of this Opinion, *Ribera*, does ingenuously confesse to be a very hard thing to imagine the manner of; and that He himself does account it a wonderful and miraculous thing; and thereby does seem to allow us the liberty of taking it for a kind of incredible thing, as Miracles before they are done are generally accounted to be.

And then this makes it at least very highly probable, That the time of forty two months, or of one thousand two hundred and sixty days of the Reign of *Babylon*, with *the Beast* who carries her, and to whose Seven Heads she is always fixed, must be understood in such a mystical sense, as will give time enough for the things that are described to be done in that Reign, and according to the use of such parts of time in a mystical sense amongst the Prophets, by *Rule 3.* which will make the time of *Babylon* to begin many Ages before the end of the World.

From hence then it appears, That we have this encouragement already for our hopes of a clear Determination of the Application of this Prophecy, (*viz.*) That there are but three ways yet pitched upon for the Application of it; that is, to *Rome-Pagan*, to *Rome-Christian*, and to *Rome* about the end of the World: The first of which has been found to be very Absurd, and the last Incredible. And this is an inviting fore-tast of the satisfaction that may be expected from the more orderly and cautious Examination of the Grounds of all clear Determinations concerning these Visions.

References

## References to the Third Chapter.

<sup>a</sup> *Cornel. à Lapid.* in cap. 17. *Apocalypf.* v. 2. *Ex dictis patet, non esse probabile, &c.* From what has been said, it appears, That it is not probable, what a Learned Man has imagined, *viz.* That those things which we meet with in this, and the following Chapter, may be understood of the Sacking of *Rome* by *Alaricus, Gensericus, Odoacer, and Totila*; for those Exploits were not done by Ten Kings, (as it is in the Text), but by single Kings.—Nor were they so considerable, as that shall be, which is described in the following Chapter; that is, *the last, and never-before-parallel'd Ruine of Rome.*

So also *Malvenda*, pag. 186. in cap. 19. v. 9. *Apocalyp.*—It is manifest, That this denoteth the burning of *Babylon*, that is, of *Rome* in the end of the World.

*Idem*, pag. 187. *Equidem si cunctis, &c.*—For if what the H. Evangelist has delivered from the 11th verse (Chap. 18. *Apocal.*) be observed, one may see very plainly from thence, That *John* did undoubtedly prophesie of that state in which *Rome* should be about the end of the World.

*Bellarmin.* lib. 4. de Pontif. cap. 4. — Nor is it any Objection against this, That *Rome* is to be laid waste, and burnt, according to *Rev.* 17. 16. For this will not be till about the end of the World.

*Ribera* in cap. 18. *Apoc.* v. 21. — But the Greatness of the Stone signifies something more, *viz.* That *Babylon* is to be utterly destroyed, — so that there shall be no footsteps of it to be seen. And v. 22. — After this manner do the Prophets usually speak of Cities that are ruined. *Jerem.* 25.

*Malvenda* de Antichristo, pag. 185. — The first Opinion, (*viz.* That *Rome* will be an Idolatrous Harlot in the time of Antichrist) is probable, because *Rome*, which is to be destroy'd about the end of the World, must be destroy'd for some Crime against the Church of Christ.

*Ribera*, pag. 455. in cap. 14. *Apoc.* num. 44. — For that *Rome* shall be utterly burnt, not only for its former sins, but also for those which it shall commit in the last times, is so manifestly to be known from these words of the *Apocalypse*, that the *skilliest man in the world cannot deny it.*

<sup>b</sup> *Alcasar* Notat. 13. Proœmial. — The Ancient Fathers—did agree, That the *Roman Empire* shall continue till the City of *Rome* shall be burnt with corporeal Fire; and that also by Ten Kings.

CHAP.

## CHAP. IV.

*Inferences drawn from the former Chapter, to discover the Nature of the Three last Heads of the Beast, and the time of the Reign of the Last, called, The Beast. An Account of the Author's Method.*

THE determination of the Reign of *Babylon* to the times after the end of *Rome-Pagan*, which seems now to be unquestionable, does offer a very fair light for some general discoveries about the Mystery of the Beast, and his Heads, which seem by the order of them to be designed to be the Clue to direct us in the intricate Mazes of these Visions.

For *Babylon* and the Beast are represented as inseparable Companions in the 17th Chapter. The Beast seems to be confined to that City by his Heads, which are said to be the seven Hills upon which the City is seated. And since it is already known what City *Babylon* is, it cannot then be doubted but that the Beast, who is said to be a King, must be the King of that City. So that if the Reign of *Babylon* has been clearly proved to be after the time of *Rome-Pagan*, the Reign of the Beast must also be allowed to be as long after that time.

Now if any part of the Reign of the Beast was in being so long after the time of the Vision, this does plainly determine what kind of Kings the Heads of the Beast must be, whose Successions seem to be given on purpose to measure out the time betwixt the date of the Vision, and the appearance of the last of them in Rule, called The Beast; for the Beast is determined by the Prophecy to be the third King in order after Him who reigned at the time of the Vision. He is said to be an Eighth to him that was a Sixth at the time of the Vision.

From hence would any conclude, That since the eighth of these Kings, or the Beast, is found to be in Rule after the time of *Rome-Pagan*, that is, some hundreds of years after the time of the Vision, that His Reign, and the other two Reigns before him, from the time of the Vision in St. John's days, could not possibly be the Reign of three single persons only; for there were near three hundred years betwixt the time of the Vision, and

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Rev. 17. 11.

the full end of *Rome* Pagan, before which the Reign of *Babylon* and *The Beast* have been proved impossible to be : And within that space of time there were above thirty Successions of single Persons in the *Roman* Throne.

It would therefore next be necessary to enquire from the *Roman* History, what else the first of these three Kings, who is said to Reign at the time of the Vision, could possibly be. It will appear from thence, that there was no other King of *Rome* at that time, but a single Emperour. Wherefore since it has been found impossible, that it should be the single person of that Emperour, who is meant by the King then Reigning ; there is nothing else that can be meant by it, but that form of the Supreme Government, which the Emperour's Title gave name to, or the Imperial Government then in power. And consequently, by the same reason, must all the three Kings, of which *The Beast* is said to be the 8th, or last, be so many successive Changes of *Roman* Government from the time of the Vision.

Since therefore the first of these three Kings is known to be the Imperial Government in the days of *St. John* ; all that seems needful to be done to determine the time, and the particular form of *Roman* Government, that is called *the Beast*, is to enquire from History, what successive Changes there have been in the *Roman* Government since the time of the Vision. For the next Change but one to the Imperial Government in those days, must certainly be *the Beast*. And *Bellarmin* is so far of the same mind in this, That according to him, the true state of the difference betwixt them and us in this Affair, is, whether the Imperial Government at the time of the Vision has ever since that time been cut off, which makes him take such pains to prove, That the same Imperial *Roman* Government continues unchanged to this day : And thus all the difficulty that remains, seems according to him to be no more than to enquire after, and rightly judge of the matter of Fact from History. For he grants, that nothing can be meant by *The Beast*, his Heads, and Horns, but *Roman* Power : Tho' he takes no notice of the distinction, and order of Succession amongst them.

THE SEEMING evidence of the Conclusions before mentioned, even in the judgment of the most Zealous, and the most able Defender of the *Roman* Interest, is a very satisfactory proof, that

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the Angel, that offered that Explication of the Mystery to the Apostle, did really intend to be understood, according as one would expect from the promise of an Explication of a Mystery from so Divine a Person. And this is a great encouragement to any, that is willing to take the pains for it, to search after the true means to determine the right sense of this Explication. The Angel first promises to unfold a Mystery, begins it in very known Expressions, goes on in other Characters, that seem to be clear. Who would not then positively conclude with himself, that the main strokes, and Mystical Characters in which it is expressed, must certainly be intelligible enough by some means in our power, especially when we find so many Excitations in this Prophecy to understand it ?

But I saw so many miscarriages in attempts in this way, and could find so little clear satisfaction in the most cautious Interpretations, that I was afraid of nothing more, than of being satisfied about these things too soon. There are such fair Appearances, and grounds for strong Presumptions, That the greatest danger lies in being too ready to close with a seemingly obvious Sense of the Angel's Explication. My aim was at assurance in these matters ; and the best way for that, I concluded to be, To search for difficulties to counterpoise the too much proneness of my Inclination to hasten to a determination. There seemed to be a great variety of shows of *the Beast*, which *Gratius* makes a great advantage of to the baffling of all the force of the best Demonstrations, drawn from the Synchronisms of the several descriptions of it in the several Chapters.

There seems also to be a great ambiguity in the notion of *The Beast*. There are no distinguishing Characters of the Heads from *The Beast* himself, nor of their Nature in general, nor of their Constitutive differences from one another ; and it seemed but a presumption to make all the rest of the Heads to take their determinate form from what was discovered to be the nature of the sixth Head ; upon which nevertheless does depend all the hopes of coming to a particular knowledge of the time of the Reign of *The Beast* : and without the knowledge of the particular time of that Reign, it is in vain to think of any thing of this nature.

These Considerations made me conclude, That the Angel's Explication did suppose, and direct to some other known Key

*The Uniform Constant Notion of* Lib. I.

to come to a full understanding of his mind. It was obvious thereupon to apprehend, that *The Beast*, and his Heads, and Horns, being very mystical kind of Expressions, it was necessary, for the clearer knowledge of them, to consult the common acceptation of them amongst the Ancient Prophets in like matters to these here before us, according to *Rule 2*.

I was soon satisfied in this. I found by the unanimous consent of Interpreters of all Parties, That the Terms of *the Beast*, and his Heads, and Horns, and most of his Characters, had a very unquestionable reference to the frequent use of them about the same kind of Subject in the Prophet *Daniel*.

But I was extremely surprized to find also, That by the same Unanimous agreement of all the Considerable Interpreters of all Ages, excepting only some few of this last Age, it was granted, That the Terms of *Beasts*, and their Heads, or Horns, and indeed all other Figures and their parts signifying Dominion, as it is here in these Visions, had but one constant, uniform Signification in general all over the Prophecy of *Daniel*; and that also in great variety of Instances: And withal, That by the concurrent agreement of those few also, that differed from the rest, there needed nothing more to prove such a constant, uniform Signification of these Figures, but only this, *viz.* That *The Fourth Beast*, or Kingdom, in the 7th Chapter of *Daniel*, was the *Roman Monarchy*.

This gave me very confident hopes of fixing the same kind of mystical Terms in the Visions of the *Apocalyp*s to settled Notions, and certain Definitions, and thereby of coming to some assurance about those things, notwithstanding all the ambiguous and various acceptations of the Expressions, in which they were conveyed; which I accounted well worth all the closest application of my thoughts, as a thing of the most useful importance to the World for the clear determination of the aim of this Prophecy, as well as for mine own particular satisfaction and benefit.

I have therefore for this end endeavoured to demonstrate the constant, uniform acceptation of the Schemes of *A Beast*, and its parts, all over *Daniel*: And this requiring the certain knowledge of the Interpretation of the *Fourth Beast*, or Kingdom, in the Seventh Chapter of *Daniel*; and the determinate application of that, relying chiefly upon the determination of the undoubted

Cap. 4. *the Term of The Beast.*

doubted signification of the Kingdom of the Son of Man that succeeds that Fourth Kingdom; These make up the Demonstration of the design of the Second Book from the Intrinsick Arguments of the Prophecy of *Daniel* it self.

But the clearest proof of the signification of the *Fourth Beast* in *Daniel*, is the exact agreement of it with *The Beast* in the *Revelations*; And that also in some such peculiar Characters amongst the rest, as are impossible to belong to more than one and the same Kingdom, and to the same time of that Kingdom: This therefore is added to the other Evidences that are drawn from the Prophecy of *Daniel* it self, as a most undoubted confirmation, That the *Fourth Beast* or Kingdom in *Daniel*, is the Kingdom of the *Romans*.

Who indeed would not be ready to conclude with himself, before ever he comes to examine the grounds that there is for it, That so general an agreement of all the differing Parties of Interpreters for so many Ages, as has been observed, about Mystical Expressions, where there is so great a scope for Fancy to expatiate in, must certainly have very plain and express grounds for it in the Prophetical Writings, and very obvious to common observation? And this is another considerable thing to fortify the assurance that the strength of the Proof it self does offer.

But the Characters in which *The Beast* in the *Revelations* does so exactly agree with those of the *Fourth Beast* in *Daniel*, and which are the surest Proof, That that *Beast* in *Daniel* must be the Kingdom of the *Romans*, are fetched from several distinct Shews of the *Apocalyp*tick *Beast* in several Chapters: And these several Shows are by some Learned Men judged to be the Shows of different *Beasts*; whereas the proof of the exact agreement of *The Beast* in *Daniel*, with that in the *Revelations*, from the several Characters of those different Shows, does suppose it to be but one and the same *Beast* in all those Chapters.

This made it necessary to settle the notion of *The Beast* in the 17th Chapter of the *Revelations*, and to shew, that all the mentions of that which is called *The Beast* in all the other Chapters, are but so many Accounts of that one and the same particular state of *The Beast* that it is found in in the 17th Chapter: And that therefore all the several Characters of *The Beast* in those several Chapters, are but the Characters of one and the same thing. And this it was requisite to prefix in the First Book.

before

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before all other reasonings that are fetched from the nature of that *Beast* in the following Discourses.

After the determination of the constant and settled signification of a *Beast*, and of the parts of it signifying Dominion, from the frequent use of those Schemes in *Daniel*; The business of the Third Book is to apply these general Notions to *The Beast* in the *Revelations*, and to the parts of it: And from the known signification of that Head of *The Beast*, which in the Prophecy is said to reign at the time of the Vision; and from the immediate Succession of the other two Reigns after it, to determine the time of that particular state of *The Beast*, which is by way of eminency called *The Beast* alone by it self, and the Eighth King; and which is the Great Subject of these Visions.

And then the Explication of all the Uncouth Characters of *The Beast* is the last Finishing-work of this Design in the Fourth Book.

And this may give the Reader a distinct and comprehensive view of my whole Design at once, and of the Order of my Method towards it.

#### References to the Fourth Chapter.

<sup>a</sup> Bishop Andrews, p. 234. *Respons. ad Bellarm. Apolog.* "Speaking of Saint John in the *Revelations*. — He borrows that way of speaking from *Daniel*, of whom he is almost every-where an Imitator. And immediately after, *Vix enim reperias apud Joannem, &c.* You shall scarce find a Phrase in the *Revelations* of St. John, that is not taken out of *Daniel*, or some other Prophet.

*Bellarmin.* l. 3. de Pontif. c. 5. *Item vero, Daniel, &c.* "Now *Daniel* in the 7th Chapter of that Prophecy, does very clearly describe the same Four Kingdoms by Four *Beasts*, that is, the same with those Four in his 2d Chapter, and which are the same Four *Beasts* that are mentioned in the Description of *The Beast* of the *Revelations*.

*Blas. Viesca*, in cap. 13. *Apoc.* v. 1, 2. "*Sciendum est Danieli, cap. 7, &c.*" It is to be considered, that there was a Vision like to this, shown to *Daniel* in the 7th Chapter of that Prophecy, where the business is about Antichrist, upon the Explication of which this Vision of ours here does depend.

See Mr. Mede's Discourse, *Regnum quantum Danielis est Regnum Romanorum.*

*Al. far. sect. 3. cap. 13. Apoc. v. 1.*

*Marina.*

#### Cap. 4. the Term of The Beast.

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"*Marina Bestia* (cap. 13. *Apoc.*) Evidenter respicit quartam Bestiam Danielis, cap. 7. &c. *The Beast* that arose out of the Sea (cap. 13. *Revel.*) does evidently relate to the Fourth *Beast* in the 7th Chapter of *Daniel*, "*Qua etiam quatuor Regna, sive Imperia* (sc. in 7<sup>o</sup>. cap. *Dan.*) *du-*  
bium non est in statu illa Danielis, cap. 2. 31. *prefigurata fuisse*, — *Bestiam Apocalypticam continere in se tres priores Monarchias, quas dicitur apud*  
*Danielem devorasse.* Which Four Kingdoms, or Empires (*viz.* in the 7th Chapter of *Daniel*) are unquestionably foretold in the Statue, cap. 2. 31. — And *The Beast* in the *Revelations* does contain in it (or is there described to be made up of) these three Monarchies, which it is said in *Daniel* to have devoured *Idem* in cap. 12. *Apoc.* v. 3. *de*  
*10. Cornibus.*

"*Non aliud fundamentum, &c.* There needs no other foundation for the Interpretation, but only to look out a conformable Explication of it with that of the Ten Horns of the Fourth *Beast* in the 7th of *Daniel*; by which it is evident, that it signifies the Roman Empire.

See the References to the Third Chapter, Lib. 2. Note <sup>a</sup>. especially *Malvenda* and *Ribera*.

CHAP.

## CHAP. V.

*The distinct Notion of The Beast enquired into. The Fourth Proposition, Every one of the Eight Kings, is one of those called the Seven in general, Rev. 17. 10, 11. The Eighth King one of Seven, that were past, revived. The Fifth Proposition, Every one of the Eight Kings, is one of the Seven Heads. The Beast is The Beast under the Last Head. The Sixth Proposition, with its Corollaries. The Seventh Proposition, The Beast is a Sovereign Power of Rome in its Idolatrous Antichristian State.*

THE foundation of all satisfaction about the certain time of that Idolatrous Reign of Rome, that is signified by Babylon, does seem to depend wholly upon the means that are offered from the Angel's Explication to determine the time of the Reign of *The Beast*, which appears all over the Prophecy with that City as its inseparable Companion. There seems to be no other means left to fix that particular time, but the Succession of the Heads of *The Beast*; the three last Reigns of which seem to be on purpose singled out from the general sum of the other five, and to be distinctly mentioned one after another, for no other end, but to direct us from the knowledge of the first of the three (said then to be in Rule, when these words were spoken, and so might easily be known) to determine the particular time of *The Beast*, who is made to be the next Reign but one after that Ruling-Power, which was then in present possession.

But before any thing can be well settled upon this bottom, the use of the Term of *The Beast* must be first sufficiently cleared. For it seems to have an ambiguous Signification in it, which may defeat all our hopes of fixing it to any determinate meaning.

Sometimes it seems to signify a thing common to all the Seven Heads, when it is represented as the common Subject of them

## Cap. 5: the Term of The Beast.

them all in their several successive Reigns; and sometimes it seems to signify nothing but one of its Heads in distinction to all the rest. Wherefore it seems to be the first thing that is to be enquired after, Whether there can be any determinate and fixed signification settled upon the use of this Expression: And the fear of mistaking in so fundamental a Point, made me think it necessary to be very cautious of every step I made in it, and to have a distinct comprehension of it, before I settled my self upon it.

For this purpose I found it requisite to begin with this Proposition as the ground of all that was to follow.

*Every one of the Eight Kings reckon'd up in order (Rev. 17. Proposit. 4. 10, 11.) is one of those called the Seven Kings in general, v. 10.*

Nothing can well be more plainly signified, than this in the Text after this manner; *They are Seven Kings, Five are fallen, one is, and the other is not yet come; and when he cometh, must continue a short space; and the Eighth is of the Seven.* What can more plainly signify the parting the whole sum of the Seven Kings mentioned just before, into five, and one, and the other; and an Eighth which is one of those Seven? For who would ever understand those words otherwise, than in this plain sense. They are Seven Kings, Five of which Seven are fallen; One of them is, the other of the Seven is not yet come, &c. And there is an Eighth, who yet is one of those Seven before mentioned. So that every one of the Eight is one of the Seven, and therefore can there be but Seven Kings in all.

This indeed seems to be so very plain and necessary, that it may be wondered why it should not be rather suppos'd, than endeavour'd to be proved, since there seems to be no manner of ground for a doubt about it, but only upon the account of the Eighth King; who yet (to make all clear) is said expressly to be an Eighth which was one of the Seven, and is so granted to be without dispute. But yet it was thought needful to secure this by these Reflexions upon it, because there is a considerable Authority against it in defence of a particular Hypothesis.

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That

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Dr. More,  
Vol. 1. p. 647.  
Brightman, in  
V. 10. c. 17.  
Apoc.

That which is alledged from the Text to make it capable of another sense, is, \* That the 7th King in the Order, is called, *the other*, and not the 7th; and that therefore he may be a King of a different nature, from those Seven Kings which are said to be the Seven Heads; because  $\delta \alpha\lambda\lambda\omicron\tau$  in the Greek signifies sometimes a thing of another nature: And that to make up the number of those Seven Kings, that are the Seven Heads, the 8th is said to be one of those Seven.

But it is plain enough, that *the other* in that place denotes no new quality in the 7th King, but only refers to the signification of the number of the King just before him, who is called *one*; And that King is called *one* by a very proper and familiar way of Speech, without any ground for the least mystery in it, such as this following would now be accounted: The Seven Heads are Seven Kings, *five* are past, *one* is at this present; after which would very naturally follow, and *the other* is not yet come: That is, *the other of the seven*, which is an usual and ordinary way of speaking, if not more proper, than to say, *five* are past, the *sixth* is at present, and the *seventh* is not yet come. And certainly the 7th would in the latter Example appear to be nothing but one of the *seven* Kings, who had at first been called the *seven* Heads.

When with this we consider there is mention here made of an 8th, Can any thing be more manifest, than that *the other* just before it, is as certainly the 7th, as if it had been expressly so called? and that the *one* before that, is the same with the 6th? And then of what can they possibly be the Sixth, or the Seventh, but of those Seven Kings, which were just before said to be the seven Heads, and which immediately after the mention of them, were divided into *five*, *one*, and this *other*? There is certainly no manner of ground to think the *one* in this division, to be one of the Seven, more than *the other*.

As for the Criticism of  $\delta \alpha\lambda\lambda\omicron\tau$ , It is known, that  $\delta \alpha\lambda\lambda\omicron\tau$  is ordinarily used to signify another thing, or person individually distinct from one mentioned before, without any other new quality in the One distinct from the Other, which had been before spoken of, Matt. 4. 21. and 5. 39. and 12. 13. and 13. 8. Where the Seed was the same before it was Sown, and yet called *other* Seed. And to the same purpose every where in the New Testament. But that which does the most plainly express the same quality in the thing, which is called  $\delta \alpha\lambda\lambda\omicron\tau$ , in respect

of

## Cap. 5. the Term of The Beast.

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of that which hath been mentioned before it, is that known By-word of Aristotle in his *Ethicks*,  $\text{Ἐστὶ δὲ φίλος ὁ ἄλλος ἀνὴρ}$ . A Friend is another self. And howsoever Philosophers may distinguish betwixt  $\alpha\lambda\lambda\omicron\tau$ , and  $\text{ἑτερος}$ , yet in common speech, they are promiscuously used for one another.

I have insisted the longer upon the perfect clearing of this, because it is the foundation of all the Historical Application that can be made of the 8th King, called *the Beast*, which is the great business of all our search; and I hope there needs no more now to make it unquestionable, that the Seventh King is one of the *whole seven* mentioned before in general, in the first words of the 10th Verse; and so that every one of the Eighth Kings is also one of those same Seven, since the Eighth is expressly said to be one of the Seven.

To this the *Romish* Interpreters do generally agree. They make the first seven Kings to be the seven Heads, and the Eighth to be the Devil, common to them all; and so no new Head, or new King distinct from those seven, that are mentioned before him.

CONSENT.

To recompence the length of the former Discourse, here are these following fruits of it:

*The Eighth King is one of the seven that had been in Rule before it, and was returned into Power again.* Corollar.

For the Eighth King is one of the same whole Seven mentioned in general, that the rest are comprehended in (by Prop. 4.) And therefore the whole Eight are really but Seven distinct Kings; and the Eighth comes after Seven of them distinctly reckoned up before him. The Eighth must therefore be one of those former Seven returned into Power again; according as it is intimated of him, That he is one of the Seven.

The *Romanists* do apply that term, *And is of the seven*, to the Devil, as being in all the other Seven Kings. But then they make *the being of the seven*, the same with *the being in the seven*; whereas the word in the Original,  $\text{ἐκ τῶν ἑπτὰ}$ , does properly signify the being one of that number of Seven just before mentioned, especially when he appears here to be an Eighth in a successive order of Kings. For that shows him to be a King

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alone

Rev. XVII. alone by himself after the time of the former Seven Reigns; but yet one of them: And so must be one of them returned again. It may next be observed, That

Prop. 5. Every one of the Eight Kings (Rev. 17. 10, 11.) is represented by one of the seven Heads of the Beast.

For every one of those Eight Kings, is one of those called the Seven Kings in General (by Prop. 4.): And those called the Seven Kings in General, v. 10. are said to be the Seven Heads, as well as the Seven Hills are. The Text in the Original is, *The seven Heads are seven Mountains*—and are seven Kings, v. 9, 10. The Hills and Kings have the very same word *ἑσσι*, or *are*, to affirm them equally to be the seven Heads, as it is also almost unanimously agreed upon by all Interpreters.

And the eighth King is called *The Beast*, and is one of those seven Kings; which denotes the relation of the seven Kings to the seven Heads of the Beast.

Wherefore every one of those eight Kings must be one of the seven Heads, that are said to be the seven Kings; because every one of the eight Kings (by Prop. 4.) is one of those same seven Kings, who are said to be the seven Heads.

The fear of this Consequence, viz. That then the seventh King must be the seventh Head, is the chief ground of that Opinion before mentioned, that would have the Seventh King in the Order to be none of those seven Kings, which are just before called the seven Kings in General, tho immediately after the mention of the whole seven in General, follows the account of them in order; and in that order the seventh King has its proper place. But they will have the eighth King to be the seventh Head of the Beast, which will appear from the following Corollary to be inconsistent with the plain expressions of the Text.

Corollar. 1. The Eighth King is one of the Seven Heads of the Beast, that was past, and revived again.

For the Eighth King was one of the Seven Kings that was past, and was returned into Power again by Coroll. Prop. 4. And all those seven Kings reckoned up as past before him, have been found

\* Ἄν' ἑπτά κε-  
φαλὰς ὅσων  
ἑσσι ἑπτὰ—  
2) βασιλεῖς  
ἐστὶν ἑσσι.---

found to be so many Heads of the Beast (by Prop. 5.) Wherefore the eighth King must be one of those past seven Heads that was revived again, since the eighth King was one of those seven Heads (by Prop. 5.) And yet came after the time of them all: And therefore must be one of them revived again.

This is so far agreed to by those who make the eighth King the seventh Head, That they apprehend it to be the sixth Head healed of a deadly wound: But it is manifest, That by this, they make but six Heads upon the Beast instead of seven. For the Head of the Beast that was seen wounded to death, and healed again in the 13th Chap. v. 3. could be but one and the same Head. It is absurd to make an Head wounded, and healed again, to be more than one Head: And therefore does the Prophet describe it but as one and the same Head. Wherefore since the maintainers of this Opinion do account the sixth King of the seven to be the sixth Head, and the seventh King to be no Head, the eighth King, which is but the healing of the sixth Head, cannot encrease the number; and so they come at last to make but six Heads in all: For their seventh Head, is but the sixth healed again, whereas there were seven really distinct Heads seen in the Vision.

By the preceding Corollary it appears, That

The Eighth King, called The Beast, Rev. 17. 11. signifies The Beast Corollar. 2. with that Head only which was last in Rule.

For the eighth King is one of the seven Heads of the Beast that was past, and revived again (by Coroll. Prop. 5.) and was the eighth after the seven; and therefore must be that Head of the Beast that was last in Rule.

Wherefore since the eighth King is called the Beast; and yet is found really to be but one Head of the Beast, That term of the Beast can signify nothing, but the Beast with that particular Head only. And so the Head is said to be the Beast; as the actions of Kings, are said to be the Actions of that People, or Nation, where they Reign.

This Interpretation is confirmed by the agreement of almost all Interpreters of all differing Parties, excepting one or two, without any Reason for their dissent, but only the upholding of a particular Opinion; and amongst those is that Opinion.

Rev. XVII.  
Lib. 3. de  
Pontif. c. 5.

Opinion of *Bellarmin*, who would have the number *Seven* in this place to signify collectively *All the Emperours*, because that *Seven* is very usually taken in Scripture for a perfect number, and then signifies *All* indefinitely, but more frequently in the *Revelations* than any where else: And yet all that know any thing of the difference betwixt the use of *Seven* when it is a perfect number, and when it is a broken number, cannot but see, that *Seven* here must necessarily be taken for a definite, determinate number, by the plain distribution of it into *Five*, *One*, *Another*, and an *Eighth* which was one of the *Seven*; And this is so common and known a thing, that there could not have been a plainer instance of the extravagancy of a Learned Man's imaginations about the most clear and known things.

And yet after all, *Bellarmin* is so far of Opinion with the rest, as to affirm, That *Antichrist*, or *The Beast*, is the last King of those who shall rule the *Roman Empire*. *Lib. 3. de Pontif. c. 15.* Which is an agreement with the rest in the preceding Conclusion.

From the former Corollary, it does very immediately follow,

Prop. 6.

That the *Beast*, all over the 17th Chapter of the *Revelations*, does signify the *Beast with his last Ruling Head*.

For the *Beast* all over the 17th Chapter, is that state of the *Beast* in which he was seen in the 3d verse, as does thus appear:

After that show of him, he is called all over that Chapter by the name of *THE Beast*, in reference to his having been seen before; which, in common use of Speech, determines him to be the same that had been there shewn; and therefore, by *Rule 1.* he must be all over the Chapter the *Beast* that was seen in the 3d verse.

Now of the *Beast* which was there seen, the Angel says, v. 8. That *He was, and is not*.

And the *Beast, which was, and is not*, he says at the 11th verse, was the *eighth King*, who is known to be the *Beast* with the last Ruling Head, (*Coroll. 2. Prop. 5.*) The *Beast* therefore does signify nothing else all over the 17th Chap. *Revel.* but the state of it under its last Ruling Head.

And

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And tho' there were *Seven Heads seen upon the Beast*, yet it is expressly said, That all the other Heads would be past before the Reign of the *Beast*, or *eighth King*, v. 10. So that the sight of him with the *Seven Heads*, was in effect the seeing him with *Six* dead Heads, and *One* of the *Seven* only revived again; which is the same with the sight of the *Beast* under its one last Ruling Head only.

See then the sum of this Proof in short: The *Beast* all over the 17th Chapter, is the *Beast that was seen*, v. 3. The *Beast* that was there seen, had the peculiar Character of, *Was, and is not*; and the *Beast that was, and is not*, is said to be the *eighth King*; and the *eighth King* has been found to signify nothing but the *Beast* with its last Ruling Head. Wherefore, to tie the first part of this Chain to the last, The *Beast* all over the 17th Chapter, is the *Beast*, with the last only of his Ruling Heads.

Coroll. 2.  
Prop. 5.

Besides, since the mystical meaning of the term of the *Beast*, is said in one place to be the *eighth King*, that is, The *Beast* under the last Ruling Head, by *Coroll. 2. Prop. 5.* it must have the same signification all over the Chapter, by *Rule 3.*—*Babylon* might as well signify two several Cities in two different places of that Chapter, as the *Beast* several Kings.

For a Testimony of the great evidence of this Proposition, we have the Unanimous Agreement of all Interpreters almost of all Ages, as well as of all Parties, excepting one or two of late against the Judgment of all those, whose greatest Interest it seems to be to admit of their new Contrivance, who yet will not venture upon it, merely for their reputation. One would expect to find some very great necessity alleged for another sense against such a seeming evidence of the Text, and the confirmation of it by so considerable a weight of Authority; and yet we do not find from *Grotius* the least offer of a reason against this sense, or for any other, to make us think that the *Beast* may continue after his last Head in this Chapter, as he does make it to do in the time of its Ten Horns.

In cap. 17.  
Apoc.

The Light of this Proposition does offer these following Consequences.

The *Beast* in the 17th Chapter continues no longer than its last Head.

Corollar. 1.

For he lives by that Head all over that Chapter, (by *Coroll. 2. Prop. 5.*)

*The Uniform Constant Notion of Lib. I.*

Prop. 5.) and the Beast goes into perdition with that Head, ver. 11.

Corollary 2.

*The Ten Horns belong to the Beast no longer than his last Head.*

*For as they give their Kingdom to the Beast, v. 13. so the Beast it self continues no longer than his last Head; Coroll. 1. Prop. 6.*

The knowledge of the *Woman* does acquaint us with the Countrey or Kingdom of the *Beast*, her constant Confederate; and from thence it is manifest, That

Prop. 7.

*The Beast, all over the 17th Chapter, is some particular Sovereign Power of Rome in the time of its Idolatrous Antichristian Reign.*

For the *Beast* all over the 17th Chapter, is in the time of its last Ruling Head, and called the *eighth King*, (Prop. 6.) and therefore a particular Sovereign Power.

And the *Woman*, or *Babylon*, is represented riding upon it at that time in great Majesty, and known to signify *Rome* in its Idolatrous Antichristian Reign, Prop. 1. And besides, is described in confederacy with the *Beast* in that Chapter, v. 16, 17.

The *Beast* is also said to be the *eighth King*, or the last Ruling Head of the Seven, which signify the seven Hills of *Rome*, v. 9.

This does infallibly shew the *Beast* to be a Sovereign Power of the seven Hills. The *Beast* then is tied to this City by his seven Heads, which are the seven Hills upon which it is built; and so they cannot possibly be separated, without Either cutting off the Heads from the *Beast*, and by consequence that Head by which he lives, (Prop. 6.) — Or removing the City from the seven Hills upon which it is built: and therefore is it plainly impossible for the *Beast* not to be the Sovereign Power of *Rome* all over the 17th Chapter.

2. And that also shews, That the *Beast* exercises this Power over *Rome* in its Idolatrous Antichristian state; because *Babylon* is but in that one state all over that Chapter, (Prop. 1. and Rule 3.) And the first shew of the *Beast*, to which all the mentions of the *Beast* afterward do relate by a Note of reference to that, has a *Woman* riding upon him in all that Antichristian state, which is her Character every-where else. This

Cap. 5. *the Term of The Beast.*

This is so plainly signified, that it is as unanimously consented to by all sorts of Interpreters, as to almost any thing that is said of these things.

CONSENT.

*References to the Fifth Chapter.*

<sup>a</sup> ALL the Maintainers of the second Opinion, which are the generality of the Church of *Rome*, with the Fathers, do all make the *Beast* to be the times of Antichrist, as the last Head.

*Alcasar* in cap. 13. Apoc. sect. 5. *li, qui* (Bestiam) *Antichristum esse volunt, eum constituunt ultimum esse Romanorum Imperatorum.* Those who make the *Beast* to be Antichrist, affirm him to be the last of the Roman Emperours.

<sup>b</sup> *Alcasar* in cap. 13. Apoc. sect. 5. *Auctores omnes, qui Romanum Ethnicam, &c.* All Authors who judge *Rome* Heathen to be meant by the name of *Babylon*, make the *Beast* every-where to be the Roman Empire. — And even those who interpret the *Beast* to signify the whole multitude of wicked Men, understand it of the wicked Romans, not of those in *America*, or out of the bounds of the Roman Empire.

H

CHAP.

CHAP. VI.

*Manifest Grounds for a strong presumption, That the Term of The Beast does signifie the same particular state of the Beast, all over the Revelations. The mentions of it in the 13th and 17th Chapters every way parallel.*

FOR a more full and determinate knowledge of the Nature and Characters of *the Beast*, so often mentioned in these Visions, it is very necessary to examine, Whether every shew of it be one and the same state of *the Beast*? For without some assurance of that, all our knowledge of this kind will be confined to the bounds of the 17th Chapter.

'Tis true, that by *Rule 3.* the Term of *the Beast* being the same peculiar mystical expression, there is great reason to judge, That it signifies every-where the same thing. But there seems to be plain grounds given us to suspect the contrary; for there are several different shews of it, as if it were purposely designed to warn us thereby, that they were so many new states of *the Beast*, according to the variety of the successions of his Heads. Wherefore, in search of a more large and comprehensive knowledge of *the Beast* in the 17th Chapter, one would be extremely desirous to find, that every mention of the same Term in all the other Chapters, did really signifie the same thing: for thereby we should have a great many more Properties and Circumstances to judge of him, and to determine his particular signification. The more Marks that one has of a Beast, the more easie will it be to find him, and to distinguish him from all others that may resemble him.

The places where it would be judged to be the most likely to find the Term of *the Beast* to signifie the same thing with *the Beast* in the 17th Chapter, are the Chapters just before and after the 17th; and to them are we therefore directed for our first beginning in this search.

And first, The mention of *the Beast*, after the 17th Chapter, would be concluded could be nothing else but the continuation of the History of *the same Beast* that is mentioned in the 17th Chapter:

Cap. 6. the Term of The Beast.

Chapter: for we find no mention made of any other Beast, or of any new shew of a Beast, betwixt the 17th Chapter and the 19th, where we see *the Beast* brought upon the Stage again: And who would not thereupon conclude, That *the Beast* in the 19th Chapter, with that Note of reference before it, did certainly signifie *the Beast* that had been last discoursed of in the 17th Chapter before it? And therefore is this unanimously agreed on amongst all Interpreters, That it is *the same Beast* in both places, as to the general Notion of *the Beast*.

And in that sense also is it granted to be *the same Beast* in the Chapters before the 17th: For it does indeed necessarily follow from the former; because *the Beast* before the 17th, must be the same with *that* after it; for they have both the same peculiar Attendants, *the false Prophet*, with the Image of *the Beast*, and the Mark of it. And therefore does *Grotius*, with one or two more, give general and comprehensive Notions of *the Beast*, and *false Prophet*, &c. which are the same in all kind of states of *the Beast*; and the one he calls *Idolatry*, and the other *Magick*; but withal, applies these general Notions to very different things in particular, in those several mentions of *the Beast* before and after the 17th Chapter. So that, in effect, he still makes *the Beast* and *false Prophet* in one place, quite different things in particular, than they are in the other; and *the Beast* in the 17th Chapter, to be as different a thing from either of them: He would have these several mentions of *the Beast* to be so many several states of it; sometimes under *Ten Kings* and *Seven Emperours*, signified by so many Heads and Horns; sometimes to be but *One Emperour*, and then to be *the Beast* with *One Head* only; and sometimes to be *the Beast* with *Ten Horns* only, without any of its *Seven Heads*.

But since there is little reason given for the proof of this, but only the divers shews of *the Beast*, it must be very hard for any that is the least impartial to shut his eyes against so many instances of an exact likeness and uniformity, in very particular Characters, in each of the several mentions of these Beasts, that would strongly persuade a man, that it was impossible but that they should signifie one and the same particular state of one and the same Beast. Especially, when he considers, That the Angel did very manifestly intend that these Visions should be understood, and after such a manner as the generality of the World would conclude from the expressions in them, where there is

Rev. XIII,  
& XVII.  
Pag. preced.

any plain ground for it. For example, It has been already agreed, That the term of *the Beast* must signify the same thing at least *in general, before, in, and after* the 17th Chapter. And in every of those Places he is certainly in a *particular* state, by the particular Actions, and Characters, that are given him. Now would any one question whether *the Beast* were in one particular state of his Heads and Horns in these several places, when there are these particular Circumstances and Characters that follow; which are the same in each particular description?

Chap. 13. 3.  
Chap. 17. 11.

1. As they are in the 13th and 17th Chapters both described with seven Heads, and ten Horns, so are they also characterized more peculiarly by one Head only of the seven. *The one* by his *healed Head*, and the *Mouth* of it; *The other* by the *8th King*, or Head, which was one of the seven Heads.

Ibid.

2. The peculiar Head that the one is described by, is an *Head wounded to death*, and healed again; and under which *The Beast*, with the same False Prophet that he is found with in the 13th Chapter, does in all appearance come to his end; and that Head therefore must be his Last Head; and yet it cannot be distinct from the other Seven, because it is but one of them healed, and it comes after them all, as the last of all, and so must necessarily be an Eighth, which was one of the Seven.

Now the Head of the other is expressly said to be an *Eighth*, which was one of the Seven.

Chap. 13. 3.  
Chap. 17. 8.

3. It is said of the *one*, that the *World wondered* at the Head deadly wounded, and healed; And of the *other*, that the *World should wonder* at *The Beast*, which *was*, and is *not*, and yet *is*, who is said to be the Eighth King, or Head; Which seems to be the same.

Chap. 13. 1.  
Chap. 17. 8.

4. The *one* is said to *arise out of the Sea*, with the former Character of its Head wounded and healed again.

And the *other* to *ascend out of the Bottomless Pit*, with the latter Character of *Was*, and *Is not*, and yet *is*; which signifies the same. And the word in the *Greek* for the bottomless Pit, *The Abyss*, is the common term in the *Septuagint* to signify the *Sea*; and the *Septuagint* was the Copy that our Saviour and his Apostles referred to in all their Discourses and Writings.

Chap. 17. 12.

5. The *one* had *Ten Kings* in power with it, signified by its *Ten Horns*, who *gave their power* to it, which they had not at the time of the Vision; the *other* arose up with *Ten Horns* upon it

it *all crowned*, which had no Crowns upon the *Dragon* in the Chapter before.

6. The *one* is described by one particular *mouth speaking Blasphemies*.

The *other* with one Head, who is that *Beast* all over the 17th Chapter, who is said to be *full of Blasphemies*; Prop. 6.

7. The City of the *one*, and the *other*, was the same *Babylon* in one particular state of Idolatrous and Antichristian Tyranny (Prop. 2.) and which is said to be *fallen*, in both, which one would judge should signify one and the same particular time of that City. Other the same Characters in both I omit here to mention, because they may be accounted not such particular Characters; As, that they have the same *Enemies*, the same kind of *Friends*, and make the same kind of *Wars*, and have the same variety of *Success* and *Loss* in Battel.

To make them then signify two different states of *The Beast*, (or of *Roman Rule*, as *the Beast* is here agreed to signify) there must at least these unlikelihoods be digested, (*viz.*) That all these Characters together, which are the same in both, must be twice verified of the *Roman Government*, *viz.* That it had *twice* a Supreme Government over it, which came after Seven before it, and yet was one of the Seven; and Ten Kings *twice* confederated with such a Power at *two* several Changes of *Roman* Power, in *two* several states of the same kind of Idolatry, and Antichristian Tyranny of *Rome*, and that *Rome* must have *two* eminent Ruines in the midst of all these same Circumstances *twice* repeated: For these, and many other very peculiar Characters must have been all at a time *in conjunction*, or have belonged altogether at the same time to each of these same repeated States of *the Beast*; Which would have been much like a Story of the throwing so many Dice out of a Box at *two* several times into just the same Order and Chances without any contrivance. For all the credit of this way of Interpretation lies wholly upon the affirmation of the Interpreters themselves.

Would not this be to lay the plainest ground for an almost unavoidable delusion about the sense of a Prophecy? For who would ever take such a representation of *Two Beasts* with so exact a likeness to one another in so many peculiar Characters, with the same peculiar way of *rise*, *marks*, *actions*, *make* and *circumstances*, for two different States of that *Beast*, and only because

Rev. XIII,  
& XVII.  
Chap. 13. 1.  
Chap. 13. 5.  
v. 3.

Chap. 14. 8.  
Chap. 18. 2.

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See CHAP. 2.

cause they are *Two several Shows* of it? Can any one believe this of a Vision, that men are exhorted to understand; and which an Angel of God comes on purpose so to explain, as to make an Apostle of Christ apprehend, it was to tell him the mystery of these things for the edification of the Christian Church: And the Rules for interpreting of which, according to the common Apprehensions of Men in other Cases, he himself gave an earnest of in his own Explication? Certainly, unless it can be proved to be impossible for two Shows of a *Beast* to signify but one and the same state of it; one would be very apt from hence to be confident, That they are in these Chapters but *Two Shows* only of one and the same state of the *Beast*.

After all this particular Examination, If we would be content with ordinary proof, and such as makes men sure of almost all other places of Scripture; that is, what the Context does, as it were of its own accord force one to be confident of; The Consideration of the Histories of these *Two Beasts*, and of their order and dependance upon one another, would appear to be a sufficient ground for a full conviction of the certainty of this Truth.

For it is very obvious to observe, That the 17th Chapter comes in about the conclusion of the History of *The Beast* of the 13th Chapter, for nothing, but to tell the Prophet, (as the Interpreting Angel himself does seem to intimate) what was meant by the *Beast*, and his *Seven Heads*, and *Ten Horns*, and by *Great Babylon*, which had been the Subject of all the four Chapters before it.

To secure us in this Persuasion, we see that the business of the 17th Chapter is brought in immediately after the 16th by one of those Seven Angels, with the Seven Vials, who had been just before employed about the Seven last Plagues that were poured out upon the other *Beast* in the former Chapter: And the Introduction to all that this Angel had to communicate in the 17th Chapter, is an offer from him to shew the Apostle the Judgment of that *Great Whore*, called *Babylon the Great*, which had been just mentioned before by that very name of *Babylon the Great* in the History of the other *Beast* at the end of the 16th Chapter. And then again, after the interpoling of the Interpretation of *Babylon*, and *The Beast* in the 17th Chapter, comes in the continuation of the History of the same *Babylon*, and *Beast*, that

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that had been broken off at the end of the 16th Chapter, and is carried on to the last end of them both in the 18th and 19th Chapters.

This does very plainly shew, That the 17th Chapter comes in only to interpret those Mystical Expressions in the Chapter before it, by a new Representation of the same *Beast*, and of the same *Babylon*, that had been the great Subject just before discoursed of.

Now it is already assured, That *The Beast* in the 17th Chapter signifies but one particular state of it under its last Ruling Head, Prop. 6. — And therefore if it be the same with that mentioned in the other Chapter, that *Beast* also must be the same particular state of it under its last Head.

To secure us also still further in the assurance of this, there is the general Consent of all those, whose greatest interest it may be to confound all the Significations of *The Beast*, but who can have no manner of interest to affirm it, *Almost unanimously* agreeing, That *The Beast* is all over these Visions but one and the same particular time of the Reign of the 8th King, though they join the 7th with him; which is a very considerable Testimony of the Evidence that there is for it in the Text.

CONSENT.

*References to the Sixth Chapter.*

A *Lucifer* in cap. 13. *Apoc.* sect. 5. & *posse* in cap. 17. <sup>a</sup> *Certum namque est Mavis Bestiam, de qua in hoc, cap. (sc. cap. 13.) — Et Bestiam illam cui Babylon infidet. cap. 17. unam eandemque esse, ut disere Hieronymus.* For it is certain, That *the Beast* that is said to arise out of the Sea in this Chapter (that is the 13th Chapter) and that *Beast*, upon which *Babylon* sitteth, in the 17th Chapter, are but one and the same *Beast*.

<sup>b</sup> Those of the second Opinion, who take *the Beast* in the 13th Chapter for Antichrist, and that in the 17th for the Devil; yet they interpret it to be the Devil inspiring Antichrist, which is much the same thing.

C H A P.

CHAP. VII.

*Further attempted to be demonstrated, That the Beast in the 13th and 17th Chapters, are the same particular thing. The 8th and 9th Propositions, together with their Corollaries. The strength of this Demonstration. The Beast, his Image, Mark, Number, Name, in the 13th Chapter, and every-where else, defined, and distinguished from the Second Beast in the 13th Chapter.*

THE Evidence that has been insisted upon in the former Chapter, is of the nature of that accumulative proof, which in Courts of Judicature does determine the best and wisest men about the nearest Interests of men in this World. But notwithstanding so strange a concurrence of such peculiar Circumstances in the Beast of the 13th and 17 Chapters, yet Grotius does make them to be very distinct states of the Roman Monarchy; and therefore it will be requisite to search for a more cogent and convincing proof, That they must both necessarily be the same particular state of one only of the Heads of the Beast. The Consequence of mistaking in this search being no less than the falling into confusions about the first grounds of all clear knowledge of these things, which would multiply into infinite Errors in the reasoning upon them: It is therefore necessary to use the greatest circumspection in it, and to advance in it but by such short steps, as we may clearly see, that we tread firm and sure in all the way towards it. And in this Design, that which is first to be cleared, is, That

Proposit. 8. *The Term of The Beast all over the 13th Chapter does signify only the First Beast shown, v. 1.*

This seems to be sufficiently evident. For there is no mention of any other Beast besides in that Chapter, but of the Second Beast; and that it cannot signify the Second Beast either before or after the first mention of that Beast there, may thus be shewn in order.

1. That

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1. That it signifies nothing else before the mention of that Beast, is agreed by all; because there is no other Beast before that Second, that it can signify: And four times is it so called by the name of The Beast, without any other addition; and twice is it said, that all the World, or the Earth, did worship him, before the mention of the Second Beast.

2. And that the Term of The Beast does signify the First Beast also after the mention of the Second, is certain enough. For though thrice after the rise of the Second Beast, the First has a note of distinction added to the Term of The Beast, As The First Beast, and The Beast that was deadly wounded, &c. yet when that Term has no note of distinction added to it, it does also signify the First Beast, as distinguished from the Second: So v. 14. where it is said of the Second Beast, that he had power to do Miracles in the sight of The Beast; it is unquestionable that by The Beast, is meant the First Beast.

In the same manner is the Second Beast brought in after, as employed about the Affairs of the First Beast, to the end of the Chapter; Where it is distinguished from the several mentions of The Beast, by the name of He, as the Agent about something that has the term of The Beast joined with it. For example, He gave life to the Image of the Beast, which in the Verse before was said to be the Image made to the First Beast; He made all men receive the Mark, and Name, and Number of the name of the Beast: Which Beast all the World would understand in common construction of speech to signify a Beast different from him, who did all these things about the Affairs of the Beast; but more especially, when it is found that this term of The Beast had four times before the mention of the Second Beast in the same Chapter been used to signify the First Beast, and once at least after the appearance of the Second Beast without any dispute about it; and had been often mentioned after the Second Beast with some other addition to it: And yet the Second Beast had never been clearly intimated by the name of The Beast after the first mention of its rise; but in every Verse after that, is signified in the Original only by a Verb in the Third Person, as acting in the Affairs of that which is called The Beast, which must therefore certainly be some other Beast, that is referred to by that Article of reference, as distinct from him, and as before known, and mentioned.

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v. 15.  
v. 16.  
Chap. 13. v. 2,  
3, 4.  
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v. 14.  
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Rev. XIII. & XVII. Wherefore, by Rule 1, and 3. *The Beast* must all over the 13th Chapter signify the *First Beast*. And therefore

Corollar. 1. By the terms of the Image of the Beast, the Mark, Name, and number of the name of the Beast in the 13th Chapter, must be understood, *The Image*, Mark, Name, and number of the Name of the *First Beast*.

And after that, it seems as necessarily to follow, That

Corollar. 2. By the Beast with the False Prophet, or Second Beast, and the Image, Mark, Name, and number of the Name of the Beast in all the other Chapters, must be understood, *The First Beast* of the 13th Chapter, with the same Attendance of that Beast mentioned in that Chapter.

The necessity of this does appear from their being the same very peculiar Expressions in those Chapters, that they are in the 13th Chapter; and therefore by Rule the 3d. must signify the same *First Beast*, and his Adjuncts, unless there were something more clear against it.

But the grounds upon which a very worthy Person thinks otherwise, are far from being more clear. As

1. That the *Second Beast* ought to be some-where mentioned in these Chapters by the name of *The Beast*. For is it not enough that he is sometimes signified by the name of the *False Prophet*?

Nor 2dly, is it any thing so clear, That the Image of the Beast, is the same with the *First Beast*; and that therefore in the mentions of the Beast, and the Image of the Beast both together, by *The Beast* must be understood the *Second Beast*, or else there must be a tautology, as he would have it. For there is no appearance that the Image and the *First Beast* are the same thing. On the contrary, *The Image of the Beast*, in the very expression of it, does signify another thing different from the Beast it self, or some other thing that is only like the *First Beast*.

Now what small Reasons are these to alledge against the so frequent and constant use of the Term of the Beast, to signify the *First Beast* in the Chapter where these peculiar Characters of it are found with it; and where also it is granted by the same Person,

Mr. Mede,  
p. 524. &  
p. 708.

Object. 1.

Object. 2.

## Cap. 7. *the Term of The Beast.*

Person, that the Image of the Beast does really signify the Image of the *First Beast*? The known and frequent use of any peculiar Expressions, is the Rule that all Judicious Persons recommend for the interpreting any other places of Scripture; and the Angel's Example in his Interpretation of part of these Visions, does still further confirm it to be the Right Rule for these things.

Wherefore for the future, to avoid all unnecessary multiplication of words, I will make use of only the term of *The Beast* in, or of the 13th Chapter, to signify any mention of the *First Beast* from that Chapter, either before or after the 17th Chapter; because in those Chapters, *The Beast* is every-where joined with the forementioned Attendants.

It will not be now very difficult from the former Corollaries to find, that *The Beast* from the 13th Chapter, to the end of the mention of that Term in these Visions, as well in the 17th Chapter, as in the rest, is one and the same particular state of its Last Ruling Head: In order to which, it must be first advanced, That

*The Beast in the 13th Chapter signifies a particular state of the Beast under one of its either Ruling Heads or Horns, in all the time of its continuance.* Proposit. 9.

The certainty of this is the most necessary to be in the first place secured, because the way that others take to confound all the Significations of the Beast in the several mentions of that Term, and to keep them from any particular determinate notion, by which they might be concluded to be the same particular thing, is, To understand the Term of the Beast every-where in a general notion; which may be allowed to be every-where the same; and yet the things with which it is joined, may shew it to be meant of quite different states of the Beast.

But that this Beast in the 13th Chapter, is in a particular state of one of its Heads, or Horns, does thus appear.

*The Beast* in the 13th Chapter has a set time of continuance allotted to it, viz. the space of 42 months, as the Original is agreed to signify.

And it is described as continuing for that time, with a very haughty commanding Month. *The Month* is joined with the time of his continuance, and is mentioned again in the next words after

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ter it; and he is described with that Mouth at his first rise also as his peculiar Character; and in all those three places it is set out as an over-ruling, uncontrollable Mouth.

And such a Mouth must signify some particular Ruling Power, when joined with a Beast that is said to have so Universal a Dominion: and for this particular Rule, of some such particular Power, for all the time of the continuance of the 42 Months of the Beast, we have the general consent of all those of the Interpreters that are the most concerned against this Proposition.

Now the Mouth that is said to be the Mouth of a Beast with Heads and Horns, as it is here, and that so very remarkable a Mouth, must belong either to one of the Heads, or to one of the Horns; as there is much the same description of the Mouth of the little Horn in *Daniel*, Chap. 7. And an Head, or Horn of a Beast, that represents Dominion, as it does here, does everywhere in Prophecy signify a Ruling Head, or Horn; and therefore with such a commanding Mouth added to it, must certainly signify a very particular commanding Head, or Horn, by Rule 2. unless it could be made more clear, that it is the Mouth of such a Head, as signifies one of the *Seven Hills*, which is not pretended by any, and seems to be almost absurd but to mention.

The Beast therefore with that Mouth, for all the time of his continuance, must be in the particular state of that Head, or Horn.

And if the Beast be in the particular state of any Ruling Head, or Horn, then by the Term of the Beast, for all the time of his continuance, must be understood at every mention of it, The Beast with that particular Head or Horn. For so is the Term of the Beast generally used to signify in Prophecy, when it is in any particular state of Heads or Horns. So all over the 17th Chapter of the Revelations several times (*Prop. 6.*) — so also *Dan. 7. 11.* and *Dan. 8. 5, 6, 7, 8.* and so therefore (by Rule the 2d) must it be here for all the time of its continuance in that state.

Besides, that this Beast in the 13th Chapter is described all over the Chapter by one of its Heads wounded to death, and healed. And A Beast with one, or more of its Heads at a time, does every-where in Prophecy signify that Beast with that, or those particular Ruling Powers at that time, even by the consent of those

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those who are most difficult in these things; and the particular time is the 42 Months of his continuance. And therefore to whatsoever the Mouth of the Beast belongs, the Beast there must be in a particular state of one of its Heads, by Rule 2.

And to shew the use of the term of The Beast, with, or without the mention of his Head, to signify the same particular state of it under that Head; That which is called The Beast with the Head wounded to death, and healed in one place, is in the other place of this Chapter called The Beast, whose deadly wound was healed, and The Beast who had a wound by a Sword, and did live, without any mention of his Head, to which nevertheless that Circumstance does unquestionably refer; so that by the bare term of The Beast wounded and healed, is signified The Beast with that particular Head.

If any one would pretend after this, that the healed Head might signify one of the seven Hills (said to be the Heads, Chap. 17. 9.) He must bring greater evidence for it by Rule the 2d, than the Prophetical use of an Head of a Beast for the Ruling Power of it is; which is not pretended by any. All that appears for it is, that the seven Heads, which were crowned in the Dragon, chap. 12. have no Crowns upon the Beast in the 13th Chapter immediately after, which may seem to shew, that the Heads in the 13th Chapter without Crowns, are Hills.

But that would be a reason for making the seven Heads no Kings in the 17th Chapter also, where they are shown without Crowns, and yet are certainly so many Kings. But from the 17th Chapter it is plain, that the time of their Crowns would be past before The Beast would come to be in that state, which he appears in in the 17th Chapter, and the 13th. For even according to Grotius himself, the seven Reigns would be past before the time of those two Shows in each Chapter. And then was it not proper to represent those seven Heads without Crowns, that is, as Kings seven of whose Reigns were past & for that in being was an 8th, that was after the 7th.

Besides, Since the 17th Chapter, which is the only ground for making those seven Heads in the 13th Chapter to signify the seven Hills, does also make them to be seven Kings; The only way to know whether of these two any Character of an Head does mean, is to consider the nature of the Character, and whether it be the propriety of an Hill, or of a King. Now of which

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of these two is it most proper to say, whether of an *Hill*, or of a *King*, that it was *deadly wounded, and healed* again? And with which of them, by reason of that wound, might *the Beast* himself (who is described with a very Royal Dominion) be most properly said to be wounded, and to have his deadly wound healed; or to *have a wound by a sword, and yet to live*? The very terms of the question does shew, that this is properly said of a *King*, who is the life of all the power of *the Beast*; but most improper to be said of the *Hill* of a City, to which a *Beast* may belong.

But whatsoever becomes of this wounded, and healed Head, we are assured by the *mouth* of *the Beast*, that *The Beast* in the 13th Chapter, for the whole time of its continuance, does signify *The Beast* in a particular state of one of its Heads, or Horns.

And from thence it is plain.

Corollar. 1. *That the Affairs of the Second Beast, the Image, Mark, Name and Number of the Name of the Beast, do every-where in the 13th Chapter belong to that particular state of the First Beast.*

For the term of *the Beast* signifies all over that Chapter, the *First Beast* only by Proposit. 8. And that *Beast* does there signify, *The Beast* in one particular state of an Head, or Horn, for the whole time of his continuance (by Proposit. 9.) Wherefore every thing that is there joined with the term of *the Beast*, the *Image, Mark, &c.* and the *Second Beast* acting with him, do all belong to that particular state of *the Beast*.

And that does also further assure us,

Corollar. 2. *That the Beast, with the False Prophet, or Second Beast, and Image, and Mark, and Name, &c. in all the other Chapters, do signify the same particular state of the Beast with those Attendants, in which it is in the 13th Chapter.*

For (by Coroll. 2. Prop. 8.) *The Beast* with all those same Attendants, is the same with that in the 13th Chapter. And (by Coroll. 1. Prop. 9.) *The Beast* with those Attendants in the 13th Chapter, is in a particular state of its Heads, or Horns. Therefore must they all signify *the Beast* in the same particular state every where else.

C H A P.

Cap. 8. *the Term of The Beast.*

## C H A P. VIII.

*The Tenth Proposition, and its Corollaries, conclude The Beast of the 13th and 17th Chapters to be one and the same particular state of the Beast.*

WE have now sufficient grounds to conclude, That

*The seven Heads and ten Horns of the Beast in the 13th and 17th Chapters, must signify the same things.* Proposit. 10.

For since they are in both Chapters the same very peculiar, and proper mystical Expressions; and since they are explained in the 17th Chapter, by *Rule the third*, they must signify the same things.

But still further, to confirm the force of that *Rule* in the present Case, and to make the thing unquestionable, it is to be considered, That *The Beast* of the 13th Chapter, is one and the same particular state of it both *before* and *after* the 17th Chapter (by Coroll. 1, and 2. Prop. 9.) and so the 17th Chapter does stand in the body of the History of that *Beast* of the 13th Chapter. We may also very plainly see, that the 17th Chapter is interpreted in that place only to explain the mystical Significations of the same number of Heads and Horns upon a *Beast* to all appearance every way the same with this, and of that *Babylon* that is the common sharer in the Fortunes of the *Beast* of the 13th Chapter, throughout all the account of him. For at the very entrance into that Explication, it is said by the Angel, that he would shew the Apostle the judgment of that *Great Whore*, called *Babylon*, which was but just before it, threatened with the Wrath of God in the Story of the other *Beast* at the conclusion of the 16th Chapter.

And then the Explication of this same kind, and number of things, of just so many Heads and Horns, as had been mentioned of the other *Beast*, is made by one of those Angels with the seven Vials, who had been just before employed about the judgments of the former *Beasts* all over the Chapter immediately preceding

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preceding this Explication. Who would not upon this consideration conclude with himself, That the Angel's Explication of the same number of Heads and Horns in a new show of a Beast, to all appearance the same with this other, whose History is on purpose there interrupted to make room for that new show, did most certainly refer to the same number of Heads and Horns of the Beast, which had all the way before been discoursed of? Especially, when he sees, that the Person that brings in all this new Scene, does expressly say, that it was to tell the Apostle what that particular judgment of *Babylon* was, which had but just before been mentioned in the History of the former Beast, and every-where made its companion; as also that the Interpreter himself had but just before been very busie in the concerns of that Beast, which did but just conclude where this new show began, and which also this Angel seems concerned to interrupt, only to give this Explication of what had been already shewn.

Wherefore, unless it were very plainly inconsistent with something else more clearly known, which is not by any pretended; the seven Heads, and ten Horns of the Beasts in the 13th and 17th Chapters, must by this new enforcement of *Rule the third*, most certainly signify the same things.

*Alcasar* does very well observe to this purpose upon the 1st Verse of the 13th Chapter of the *Revelations*; The seven Heads and ten Horns of this Beast are the same with those of the Beast in the 17th Chapter: which is so unquestionably clear, that they themselves, who would have these two Beasts to be different from one another, do yet agree, that the seven Heads, and ten Horns, have the same signification in both of these Beasts.

In consequence of which it must be inferred,

Corollar. 1. That the Beasts in the 13th and 17th Chapters in every successive state of the same Heads or Horns, are one and the same particular Beast.

For the general signification of the Term of *The Beast*, as the common Subject of each *Head*, or *Horn*, is the same in both. And the *Head*, or *Horn*, is supposed to be the same in both, at the time of every such Succession. Wherefore the whole Beast in each Chapter, can be but one and the same Beast at any such time.

And

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And from thence it does at last easily follow, That

Corollar. 2.

*The Beast of the 13th Chapter is every way the same particular state of the Beast with that of the Beast in the 17th Chapter, for the whole time of its continuance.*

For the Beast in the 13th Chapter, under every the same successive Head, or Horn, is the same particular Beast with that in the 17th Chapter in that same state, by *Coroll. preced.* And the Beast in the 17th Chapter, in the state of its last Ruling Head, is destroy'd, (by *Coroll. 1. Prop. 6.*) Wherefore it must also be in the state of its last Ruling Head, that the Beast in the 13th Chapter must be destroyed. Now the Beast of the 13th Chapter is destroy'd *Chap. 19. 18.* where it is the same particular state of it, that it is in the 13th Chapter, (by *Coroll. 2. Prop. 9.*)—That particular state then, that the Beast in the 13th Chapter is in, is the state of it under its last Head; that is, the same with that of the Beast in the 17th Chapter, by *Prop. 6.*

And that the Beast in the 13th Chapter, is in this same state with that in the 17th Chapter, for the whole time of its continuance, is confirmed by *Prop. 9.* For it is, for its whole time, in that one and the same particular state.

Besides, the time of the Beast, under any one of his Heads, is the whole time of that Head; the Beast and his Head make but one whole thing all that time; and this cannot be any time apart from one another, without ceasing to be that Head in Rule, or that Beast: Wherefore the two Beasts in the 13th and 17th Chapters being found to be one and the same Beast under its last Ruling Head, they must be the same for their whole time.

And if we consult the Characters of both of them in their several Chapters, they will be found to begin both in the same particular circumstances of the last Head, as well as to end with it.

For the One begins at his rising out of the Sea, *Chap. 13. 1.*

The Other, at his ascent out of the bottomless Pit, (*Chap. 17. 8.*) which is signified in the Original by the same name of the *Abyss*, which is known to be the usual word for the Sea.

The One rises up with an Head wounded and healed, and yet the last Head, *ch. 13. 1. & ch. 19. 20.*

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&amp; XVII.

The *Other* as an eighth King, which was one of the seven before him; which is the same thing, because the *seven Heads* signify *seven Kings*, (Coroll. 1. Prop. 5.)

The *One* rises up with Ten Kings crowned upon him, ch. 13.1. The *Other* with the same Ten Kings receiving Power with him, ch. 17. 12.

Wherefore, the Beasts in the 13th and 17th Chapters do *begin* together, and *end* together, in the same state of their last Ruling Head of the Seven; and therefore are the same particular state of the Beast in both Chapters for the whole time of their continuance.

We have then now both a close and a demonstrative proof, from the Proprieties of these two Beasts, That they must necessarily be one and the same thing; and a copious variety also of very peculiar Circumstances exactly the same in both, (as has been formerly more fully shewn), to secure and confirm it. It has been also observed, That the very Order and Dependence of the Accounts of these two Beasts upon one another, as they seem to break into the continued relation of one anothers fortunes, would at the first sight satisfy any impartial person of the same thing, without any farther scrupulous Examination. And without, it is confirmed by the *almost unanimous* Consent of *all kind of Interpreters*, at least, for their being one and the same Interest at the same time. [See References in the 7th Chapter.]

CONSENT.

And those two or three only, that have of late differed from the general current of the rest in all Ages, do not pretend to give any other reason for it, than that the Beasts in those two Chapters are two several shows, and therefore must be two different states of the Beast: And how small a ground is that, against so great a variety of convincing Evidences, and so universal an Authority?

There are indeed such a variety of Circumstances to make this Conclusion to appear unquestionable at the first cursory view of the Text, that it will appear to most persons to have been too tedious and unnecessary a trouble, which has been here taken to secure it.

But the great use of the Certainty of this Proposition, will justify the care that has been taken to assure it; for *without it*, the whole Prophecy will be found to be but a Rope of Sand, as it has also been made to be by those who have been of another Opinion

Rev. XIII.

&amp; XVII.

Opinion in this Point: but by the Certainty of it, the whole Prophecy is found to be all of one piece, and about the same state of things, tho' delivered in several Visions; and thereby are we furnished with a greater variety of Circumstances, to determine the nature of that which is the great Affair in them all.

From hence then it does now appear, That the wounded and healed Head in the 13th Chapter, is so far from being one of the seven Hills of Rome, that

*The wounded and healed Head of the Beast, in the 13th Chapter, is the same last Ruling Head of the Beast with that in the 17th Chapter.* Coroll. 3.

For the Beast in the 13th Chapter, is under the same last Ruling Head with that in the 17th Chapter, (Coroll. *preced.* & Prop. 9.) And the last Ruling Head of the Beast in the 17th Chapter, called, *The eighth King*, was an Head that had been one of those seven that were past, and gone before it, and was now revived again, (by Coroll. 1. Prop. 5.) Which is the same with A last Ruling Head of Seven, which was wounded to death, and healed again. The Beast therefore in the 13th Chapter, is certainly in the state of an Head wounded to death, and healed again. After the certainty of which, it will be a very extravagant thing to question, Whether the wounded and healed Head, which the Beast in the 13th Chapter is under, be that wounded and healed Head which it is said in the Text to have?

## C H A P. IX.

*The 11th Proposition, That the Judgment of the Dead, Revel. 11. 18. is the Judgment of the Dead at Christ's second Coming. The Three Creeds confirm it. The extravagance of the Grotian Interpretation of this Judging the Dead. The Reign of Christ over the Kingdoms of this World. His second Coming in Glory. The twelfth Proposition, The Beast in the 11th Chapter, the same with The Beast in the other Chapters.*

Here is now only the mention of the Beast in the 11th Chapter, remaining to be found to be the same state of it with those in the other Chapters. After which, it will be very easie to look through the whole process of these Visions, and to be thereby satisfied of the consistency of all the parts of them, and their mutual dependance upon, and relation to one another, notwithstanding the seeming interfering order of them.

For this purpose, it is to be observed, first,

Prop. 11.

*That the Judgment of the Dead, Revel. 11. 18. is the Judgment of the Dead at Christ's second Coming.*

For the phrase of *Judging the Dead*, is always used for the Day of Judgment all over the *New Testament*: And it is a *fundamental Article* of the Christian Faith, expressed by those peculiar words in the Apostles Writings, and put into the Apostles Creed in the same words; and so was that peculiar expression always used by the first Fathers, and for nothing else; and in all the *Three Creeds* is it joined with Christ's second Coming; as it is also for the most part found together with it in the *New Testament*. And this shews the constant use of this expression by the whole Church in all times. Wherefore, to make the phrase of *Judging the Dead* to signifie here, as some do, only the *Revengeing the Cause of the Dead*, is to change the signification of a very peculiar and generally-known expression, into a very un-

common

## Cap. 9. the Term of The Beast.

common acceptation of it; and to do that, without some great necessity for it, (for which there is here no apparent evidence pretended) is the way to license men to allegorize all the Articles of our Belief away.

And besides, this acceptation of *Judging the Dead* for the avenging them, is beyond all example. *Judging* and *Judgment* in general are, indeed, ambiguously used in Scripture: but *Judging the Dead* is never any where made use of, but to signifie the Judgment at Christ's second Coming; and so was it always taken by the Christian Church in all Ages, and so conveyed down by them in the same words in all the Ancient Creeds for several Ages, and joined with the mention of Christ's second Coming. So that of all the shifts that *Grotius* is put to, for upholding his Interpretation, there seems none to be more monstrous, or that does more shew his resolution to cut all the Knots that he cannot untie, than this miserable shift of making the *Judging of the Dead* here, to signifie the *Revengeing of the Dead*.

To assure one still further of this, it appears to be the same phrase, by which it is granted, that the *real Judging* of the Dead is signified in these very Visions, as *Rev. 20. 12.*

See Grot. in  
20 Apoc. v. 12.

It is also added in this 11th Chapter, v. 18. to make it more unquestionable, — *That thou shouldst give the reward to thy servants the Prophets, and to the Saints, and to them that fear thy Name, small and great.* Which shews, that it is a *change of the state of the Dead themselves*, by the reward that is given to their faithfulness; and this can be nothing but their reward at the second Coming of Christ to Judgment.

For betwixt Death and That, there is no other reward for the *Prophets, and Saints, small and great*, at one time, as is here expressed; — *The time of the Dead is come, that they should be judged; and that thou shouldst give the reward, &c.*

From hence it cannot but be concluded,

*That the Reign of Christ over the Kingdoms of this World, Rev. 11. Corollary. 15. is Christ's second Coming in Glory.*

For first, it is joined with judging of the Dead at the 18th verse: *The time is come, that the Dead should be judged; that is, The time is now come, now, that thou hast taken to thee thy great power,*

power,

*power, and hast reigned*, as just before it is expressed. That glorious Reign, and the Judging of the Dead, are very exprelly joined together in the same Doxology of the four and twenty Elders, and so ty'd to the same time, that if they be not contemporary, yet there is nothing comes in betwixt them: and therefore must that Reign of Christ be at least at the same time with his Coming in Glory. And what can such a glorious Kingdom of Christ be at that time, but his glorious Coming or Appearance? For since there is but one second Coming of Christ to be expected, his glorious Reign and his second Coming, fixed, as here, to one time, must certainly be the same thing.

And that which secures them to be the same, without farther ground of scruple, is, That this Reign of Christ is said to be Universal, *over all the Kingdoms of this World*; and also Eternal with his Father, *for ever and ever*, v. 15. Which can be nothing but his Kingdom of Glory.

If it be objected, That Christ's Coming in Glory is the beginning only of a *Spiritual* and *Heavenly* Kingdom; whereas it is here said, The Kingdoms of *this World* are become the Kingdoms of Christ: It is to be considered, That the first shew of his Kingdom is *agreed by all* to be upon Earth at his Coming; and for the remaining part of it, it is here expressed to be *for ever and ever*; and so also a Kingdom in Heaven with his Father.

It may here be suggested, That this would make the Coming of Christ in Glory, and his Kingdom of Glory here upon Earth, to be but a momentary thing, only during the time of the Day of Judgment; whereas he is represented in several places as reigning here in Glory with his Saints for a considerable time after the end of Antichrist. But Mr. Mede has given this Answer to that, That according to the Notion of the *Day of Judgment* among the *Jews*, from whom the New Testament did borrow it, it was taken for a continuance of time for 1000 years together.

But all that need be regarded for the present purpose in hand, is, That it is agreed by All Parties, That the beginning of the Judgment of the Dead, properly so called, is not till the second Coming of Christ in Glory.

By this are we assured now at last, That

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The Beast which killed the two Witnesses, Rev. 11. 7. is the same time of Roman Rule with the Beast in the other Chapters. Prop. 12.

For first, This Beast in the 11th Chapter hath one of the most peculiar distinguishing Characters of that Beast; viz. The Beast *that ascendeth out of the bottomless pit*; which is the very same Character with that of the Beast in the 17th Chapter, v. 8. in just the same peculiar phrase. And the same Character has that Beast in the 13th Chapter, in another different expression indeed, but of the same signification; viz. That it did *rise out of the Sea*; for the Sea is very ordinarily called in the *Septuagint* (which the *Greek* of the New Testament does generally conform to) by the same name of the *Abyss*, which is here rendered the *bottomless pit*.

When therefore we see, in the Chapters after this 11th Chapter, the mention of a Beast that is to *ascend out of the bottomless pit*, which is made his peculiar Character, to distinguish him from other states of him under the succession of his Heads; and that here there is the same peculiar description of such a Beast, with the name of *THE Beast that ascendeth*, &c. which plainly refers us to the same Character of a Beast somewhere else mentioned: It must certainly be the same with that Beast, or else there is no ground to believe a thing to be the same at two several mentions of it, tho' it has the same peculiar Character in both places, and a Note of reference in one of them to confine it to the same thing that had been before mentioned; which in this case would be a violation of all the first Three Rules, which have been judged to be the surest ground for any Interpretation.

2. Besides, they both end at the expiration of the same space of time of 42 months, or the 1260 days of the Witnesses in Sackcloth; which is the same state in both, because it is the last state of them both.

The Beast in the 11th Chapter is also described to end just before a glorious Reign of Christ, in the 7th Trumpet, which is accompanied with a Judgment of the Dead. So also does the Beast in the 19th Chapter come to an end just before a Reign of Christ, which is accompanied with the Judgment of the Dead, chap. 20.

And

Rev. XI.

And is not this a very good ground to be confident, that they are both the same Beast, when they are said to end at the expiration of the same peculiar space of time, and at the beginning of just the same kind of peculiar Reign of Christ over all the world, and for ever and ever, and that is accompanied with the Judgment of the Dead? For since they are thus found, from these Circumstances, to be contemporary, how can a Beast with so peculiar Characters, that are the same in the other, and at the same time, be supposed to be quite another thing?

In both the mentions of the Beasts, we also find them *warring against the same Martyrs, or Witnesses of God, and Christ, and in both overcoming them, and being overcome by them, &c.*

From hence may very safely be determined, That

Corollary. *The Beast is to continue till the beginning of an Universal and Eternal Reign of Christ over the Kingdoms of this World.*

These four last Conclusions have also the Consent of many of the most eminent Interpreters \* of the Church of Rome.

Thus then do we find at last, That the term of *the Beast* does signify one and the same particular state of his Reign in all the several Chapters where it is mentioned.

And from the last proof of this in the 11th Chapter, it appears, That the Account of the last end of the Beast there, is before the Account of his first rise in the 13th Chapter, and so mentioned in the 11th Chapter, as a thing that was afterwards to appear.

Which does sufficiently assure us, THAT the Order of the things in this Prophecy is many times transposed.

*References*

Rev. XIII.  
& XVII.

*References to the Ninth Chapter.*

**R**ibera, about the 15th verse of the 11th Chapter, in his Discourse upon Chap. 10. num. 20.

*Cæcus est, qui non videt, &c.* He is blind, that does not see that these things cannot be, but after the ruin of Antichrist, and at the time of the Judgment.

*Malvenda de Antichristo*, pag. 226. ——— No man of sense can doubt, but that the Beast in the 11th and 13th Chapters, is the same Beast.

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The Second BOOK.

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T H E  
Constant Uniform Signification  
O F  
**A B E A S T,**  
And its P A R T S,  
All over D A N I E L.

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C H A P. I.

*The Prophecy of Daniel the clearest Rule for the signification of A Beast, and its Ruling Parts. Porphyry's Objection against the Authority of it. The greatest Confirmation of the plainness of the Preditions in it. The Authority of the Book Daniel, proved. The 13th Proposition, The Kingdom of the Son of Man, in the 7th of Daniel, a Kingdom of Christ Jesus. The singularity of Grotius's Notion of the Son of Man in that place, judged to be Blasphemy by the Sanhedrim.*

**W**E have now our prospect very much enlarged, by a multitude of known Marks of the Beast, which is found to be the same particular state of one of its Heads from the first mention of him in Chap. 11. to the last end of his History in Chapter 20. by which he is described to us in all his lineaments, with his Rise,

Dan. VII. 

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Dan. VII. his Mark, his Actions, and his End, and with a great many of his Assistants and Dependants. And, I think, I could make unquestionable to any that were impartial and considerate enough, that one may come to a very satisfactory determination from hence about the particular knowledge of him.

But because I would continue firm to my first design of carrying on the proof all along in so full and convincing a manner, as should be able to satisfy the most sceptical scruples, it will be much more useful to consult the Prophecy of *Daniel* for the constant signification of the mystical Phrases that are made use of all over these Visions in the *Revelations*; for there is a great deal more evidence of the determinate signification of a Beast in general, and of the Heads, and Horns, and Actions of a Beast in that Prophecy. There are a multitude of Instances there of the constant use of these figures in one and the same determinate Notion; and it is generally agreed, That St. *John*, by the like expressions in the *Revelations*, does every-where allude to them, as the Original Copy of his Figures, and as a *Nomenclator* to explain the meaning of them. [See References in the 5th Chapter.

There is also this further advantage in the Prophetical Usages of the mystical Expressions in *Daniel*, That there is the concurrence of almost all Interpreters in the particular signification of them, who yet differ from one another about the signification of the same Expressions in the *Revelations*: And as I found this to be of very great effect for the silencing of mine own Scruples, so is it the most certainly satisfactory method for the generality of the World.

CONSENT. The Prophecies of *Daniel* have indeed that advantage above any other Mystical Writings of that nature, that the things foretold in them, are so plainly described, That all who have considered them, have in all Ages, till this latter, generally agreed about their Interpretation; One or two Instances to the contrary in the space of so many Ages will be no material exception against it by Rule the 4th.

*Porphyrie the Philosopher*, who is the first that is said to be of a different mind from the rest, yet gives such a reason for his confining the date and matter of these Prophecies to the times of *Antiochus Epiphanes*, as does unquestionably confirm the clearness of his Expressions in all his Visions. St. *Jerom* acquaints us, that his

S. Hierom.  
Proem. in  
Dan.

## Cap. I. A Beast, and its Parts, all over Daniel.

his reason for it was, "Because it seemed plain to him, That the Author must have lived about the times of *Epiphanes*, from the distinct Account he gives us in the 11th Chapter, of the Successions and Actions of the Syrian and Egyptian Kings under the names of the King of the North, and of the King of the South, till the time of *Epiphanes*. And so he will have it to be an History of what is past, and not a Prophecy of things to come.

Could there be a greater Testimony of the clearness of Prophetical Expressions, than to see a profest Enemy to it, acknowledge it to be so very plain, that he could not believe it to be any thing but an History of things past?

*enim dictorum fides fuit, &c.* For the things were so plainly fulfilled, that he seemed not to have foretold things to come, but to have related things before past and done.

As for his suspicion of the Authority of it, that is as satisfactorily answered as need be.

1. By our Saviour's owning the Prophecy, *Matth.* 24. 15. Which to Christians is an undeniable proof, though it could not be so to an Infidel.

2. *Josephus*, who lived about the time of Christ (not two hundred years after *Antiochus Epiphanes*) does own the Prophecy of *Daniel* for the most considerable of any that they had; and relates of it, That it was shown to *Alexander the Great*, by *Jaddus* the High-Priest, upon the account of the 8th Chapter, which did plainly foretel his Conquest of the *Persian*; And that this was owned by *Alexander*, and rewarded with many great Privileges to the *Jews*, particularly that of being Tax-free every seventh year, which, no question, remained to *Josephus's* Age as the publick Memorial of that Action. What an unaccountable Forgery would that be, which should be able to impose so strangely upon one of the most Learned Antiquaries in that Age, and make him take a Writing concerning his own Nation not Two hundred years old, for an Ancient Writing of Five hundred years standing?

3. Especially, when we consider, that it had been long received into the Jewish Canon of Scripture in *Josephus's* days, and had been constantly used in Greek Translations in their Synagogues

# The Constant Uniform Signification of Lib. II.

gogues (as appears by our Saviour's Quotations) which is impossible for a forged Book, not much above One hundred years old, to have been.

After this assurance, Porphyry's suspicion that it was an History of things seen by the Writer of it, is as great a confirmation as can be desired of the clearness of *Daniel's* meaning in his Prophetical Descriptions in some parts of his Visions; And the general concurrence of almost all Interpreters about the determinate sense of the rest, is proof enough of the plainness of his Expressions in all.

For what can give one a plainer ground to presume that it is easie to arrive at a perfect knowledge of the signification of the Mytical Schemes of a Prophecy, than first to see it accused by an Enemy of having been wrote after the things were done, only upon the account of the clearness of the terms that are used to express them; And next, to see all Interpreters of the most different Parties and Interests unanimously agreed upon the particular Application of them?

This is an encouragement sufficient to make one hope for the fullest satisfaction from the Visions of *Daniel* concerning the constant signification of the same Mytical Terms in both Prophecies: In order to which, The first thing, that it is the most necessary to be resolved about, as the general Basis of all that is to follow, is this Proposition.

Proposit. 13.

*That the Kingdom of the Son of Man in Daniel the 7th, v. 13, 14. is some Kingdom of Christ Jesus upon Earth.*

1. *That it is some Kingdom upon Earth*, is manifest from v. 27. where it is said, that it is the greatness of the Kingdom under the whole Heaven.

2. *That it is the Kingdom of our Jesus*, is as certain, as it is, that our Jesus was the true *Messias*. For there is no name of the *Messias* any-where so peculiarly owned by Christ, as this name of the Son of Man is all over the Gospel. And as by the note of reference joined with it, it must refer to some use of that name in some places of the Old Testament, where it is before mentioned; so do we find St. *Matthew* 24. 30. what place of the Old Testament that is. For our Saviour does there join that name of his with the very same Circumstances that it is mentioned

## Cap. 1. A Beast, and its Parts, all over Daniel.

mentioned with here in *Daniel*. In that place of St. *Matthew*, and in all the other Gospels beside in his Prophecy of his coming, he calls it the coming of the Son of Man in the clouds of Heaven with power and great glory, which is just the same with that in the 7th of *Daniel*, about the coming of the Son of Man in the clouds of Heaven, and his waving an Universal Kingdom given him at the time of that Judgment, when there were infinite multitudes of Angels attending.

It is most certain from our Saviour's Examination before the High-Priest, That it was the commonly received Opinion of all men in those days, That the name of the Son of Man in those circumstances of his appearance that are mentioned in the 7th of *Daniel*, was the peculiar name of the *Messias*, or of that eminent Christ, whose coming was the great expectation of the Jewish Nation, and was appropriated to him alone. For upon that solemn adjuration of the High-Priest to Jesus, to tell him whether he were the Christ, which was the putting him to his Oath about it; the Answer which our Saviour gives to it, is expressed in these very words of *Daniel*, viz. The Son of Man that was to come in the clouds of Heaven, Together with the Circumstance of sitting on the right hand of the power of God; The same with his Being brought near to the Ancient of days, who was upon his Throne with myriads of Angels about him: And this was so presently understood for an Answer of his being the Christ, and so generally, that the High-Priest thereupon forthwith rent his cloaths, and cried that he had spoken Blasphemy; and all the rest about him judged him to be worthy of death.


To me therefore it looks like an Infatuation in so understanding a Person as *Grotius*, To make the Son of Man in this 7th of *Daniel* to signify nothing but the Roman People; when he himself in his Comment upon the very same Expression, and joined with the same Circumstances in the 24th of St. *Matthew*, v. 30. had acknowledged it to be spoken of Christ: And on St. *Matthew* 26. 64. does expressly say, that our Saviour's owning himself there to be the Christ, does refer to the same way of expressing it in this 7th of *Daniel*. And which is the most to be admired, This he does without giving any account of any necessity for it, from this or any other place, where it is used, but thinks it sufficient, that in this new sense it will uphold a new Hypothesis. This is therefore another plain instance against how

Matth. 26.  
64, 65, 66.

Dan. 7. 10, 13.

Grot. in v. 13.  
cap. 7. Dan.

clear:

Dan. VII.  clear a Light *Grotius* is able to shut his eyes, to be constant to a new Invention, though against the unanimous agreement of all the World besides, and even to the hazarding of the Crime of Blasphemy. For a Crime of that nature was it judged to be by the whole Sanhedrim of the *Jews* (as has been just observed) to give the incommunicable name of the *Son of Man*, in the 7th of *Daniel*, to any other, than to the true *Messias*: And the error of their Judgment was only the fixing of that Crime upon him, who was the *True Christ*, to whom it did really belong.

It does indeed by this seem to be a double Blasphemy; first to take away the proper Character of the *Messias* from the *True Christ*: And next, To give it away to a thing, that neither he himself, nor any else, ever thought to be the *Christ*.

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C H A P.

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## C H A P. II.

*The 14th Proposition, The Kingdom of the Son of Man, Dan. 7. is the second Coming of Christ in Glory. This demonstrated upon Four General Heads. First, From its being the same with the Kingdom of the Saints in that Chapter. 2. From its being the same with the Reign of Christ, Rev. 11. 15. 3. From its being the same with the beginning of the Resurrection, Dan. 12. 2. This evinced in three Lemmas. 4. From its being the same with that which is determined by our Saviour, and the Apostles, to be the Second Coming of Christ in Glory. This confirmed in six Particulars. Dr. Hammond's Objection against this, answered.*

SINCE now it is undoubted, that the Kingdom of the Son of Man is some Kingdom of our Jesus, The Characters of it will make appear what Kingdom of his it is; and from a view of them, it may be resolved, That

*The Kingdom of the Son of Man in the 7th of Daniel, is the Second Coming of Christ in Glory.* Proposit. 14.

One would easily be persuaded of this at the first sight of the glorious Properties of it, and especially upon the account of its *Universal Command*, and the *Eternal Duration* of it. For what else is his *coming in Glory* for, but to take possession of the whole World, and to reign with his Father, and his Saints in it, to all Eternity? And though he delivers up his Kingdom to his Father at the last end, yet he has so much share in it, as to have it here called his *Everlasting Kingdom*: As elsewhere it is said also; *And he shall reign for ever and ever.* But it may be said, that this was verified of Christ at his first coming: For at his Ascension into Heaven, he is said to have all Power given unto him both in Heaven and Earth. It must therefore be shown, that by the Characters of the Kingdom of the Son of Man in this place, it cannot

Rev. 11. 15.

Matth. 28. 18.

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not

Dan. VII.

not be that *Universal Power* which was given to Christ at his Ascension into Heaven, and his *sitting on the Right hand of Power*.

For this purpose, it is to be considered, That the Kingdom of the Son of Man, and That of the Saints, in the 7th Chapter of *Daniel*, is the same Kingdom; for they both are described as beginning at the same time, at the destruction of the *Little Horn*, and have the same Characters of an Universal and Eternal Dominion, which it is impossible for two different Kingdoms to have at the same time.

And the Kingdom of the Saints has these Properties in it.

v. 21, 22.

1. To begin at the destruction of a Kingdom, that did *devour the whole Earth*, and of a great tyrannizing Power in it, who did *wear out the Saints of the Most High*; that is, at the destruction of all the Enemies of the Church upon Earth; for thereupon it had his Dominion, and all Dominions under the whole Heaven.

v. 26, 27.

v. 14.

2dly. To be in the actual possession of the Obedience of *All People, Nations, and Languages*, and of *All Dominions under Heaven*.

Ibid. &amp; v. 27.

3dly. To be *Eternal*, from that first beginning of such an Universal Dominion.

Heb. 2. 8.

1 Cor. 15, 24, 25.

And this can be nothing but Christ's Second Coming in Glory: For tho' all Power both in Heaven and Earth was given unto him at his Ascension into Heaven, yet St. Paul tells us, That *all things then were not put under him*, and that he had not then *put down all Authority, and Rule, and Power*; nor had he *put all his Enemies under his feet*; which yet we see is necessary to be done, to have His Kingdom be That of the Saints in this 7th of *Daniel*; and which, when it does come to pass, St. Paul in the same places does shew us to be his Coming in Glory.

But what appearance ever was there of such an Universal Kingdom of Christ on Earth in the time of the Ten *Roman* Persecutions; or in the time of the *Saracen* and *Turkish* Empires after them? And what fourth Kingdom, that ruled over all the Earth, was destroyed at the Ascension of Christ into Heaven, into whose Place and Dominion the Kingdom of Christ and his Saints did succeed?

2. The

## Cap. 2. A Beast, and its Parts, all over Daniel.

Dan. VII.

2. The Kingdom of the Son of Man, or of the Saints, appears to have the same individual Characters with that state of the Church, which has been already shewn (by *Coroll. Prop. 11.*) to be the time of Christ's Second Coming in Glory: For they *both begin* at the *last end* of a Kingdom, signified by A Beast, which ruled over all the World, and at the *end* of the last Persecution of the Church; and from that time they reign in triumph *for ever and ever*.

Rev. 11. 15.

Dan. 7. 14, 26.  
Rev. 11. 15.

They are *both* from their first beginning over all the Kingdoms of the World, and Eternal: They are therefore described to reign in the same place for the *same continuance* of time, and at the *same particular time*; and it is impossible for two different Kingdoms of the same nature to be in the *same place*, and at the *same time*. Wherefore, since the *One* of these is known to be the time of Christ's Second Coming in Glory, the *Other* must also of necessity be the same.

Accordingly do we find in *both* the circumstances of *Warring against the Saints*, and *overcoming* them just before the beginning of them, and a famous remarkable Judgment accompanying them.

3. To confirm this still further from this Prophecy it self, if we compare the circumstances of the Kingdom of the Son of Man in this Chapter, with the description of the Resurrection in the 12th Chapter, it will be unquestionable. For the *time, times, and an half*, in the 7th verse of the 12th Chapter, are said to end at the *end of the Wonders* that had before been prophesied of, and at the beginning of the last deliverance of the People of God from affliction. Now the *end of the Wonders*, or things of the Prophecy, is the *awaking of those that sleep in the dust of the Earth*, v. 2. which, by the circumstances of *Everlasting Life*, and *Everlasting Contempt*, appears to be a Resurrection of the Dead; and this must certainly be the time of Christ's Coming in Glory. And then the *time* and *times* must also end at this Second Coming of Christ, because they are said to end at the conclusion of those Wonders, which is, at the *awaking of the Dead*.

Dan. 12. 2.

From hence it appears, That these *times* in the 12th Chapter, are the same particular time with the *time*, and *times*, and the *dividing of time* in the *Dan. 7. 25*. For they are both of them the same length of time, and they both end at the last deliverance of the People of God from Persecution in this World. Those in the 12th Chapter

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Mat. XXIV. ter are described to end at the accomplishment of a scattering of God's People, just before the awaking of the Dead, or Christ's Second Coming in Glory; and those in the 7th Chapter are described to end at the destruction of the little Horn, which is followed by an universal Reign of the Saints for ever; and therefore shews the Persecution that preceded it, to be the last.

The times therefore in both Chapters, do end at the same time; and being both of the same length of duration, they must therefore be the same particular time from the beginning to the end of it.

And hence it appears, That the Kingdom of the Son of Man in the 7th Chapter, is Christ's Second Coming in Glory, because it begins at the end of the times in that Chapter, which are the same with the times in the 12th Chapter, which have just now been proved to end at Christ's Second Coming in Glory.

And here it is well worth the observing, what another wrestling of plain words Grotius presents us withal, about the awaking of the Dead, ch. 12. v. 2. — He would have the Heathen Porphyry to be the best Interpreter of these words, who makes this rising of the Dead to be nothing but the return of some persecuted Jews; and yet both Grotius and Porphyry confess, That the words are very wonderfully and artificially put together, to hint at the mystery of the Resurrection: So wonderfully indeed, as it is to be admired how they can be made to intend any thing else.

4. Again, the very same peculiar words, and description with these in the 7th of Daniel, about the coming of the Son of Man, does our Saviour use to signify his Second Coming in Glory, Matth. 24. 30, 31. And withal, it may be plainly observed, That he referred to that place in Daniel in those words, and that description, which it is therefore convenient in the first place to be well satisfied in.

Mr. Nale. It is affirmed by a very judicious and impartial Critick, That the term of the Son of Man in that verse of St. Matthew, and which was so familiar an expression with him to signify his being the Messiah, could be taken from no other place in the Old Testament, as the Name of the Messiah, but from this 7th Chapter of Daniel.

But

Mat. XXIV. But surely this will never more be questioned, when it is considered, That our Saviour, contrary to almost all the custom of his Discourses any where else, has quoted Daniel by name, but a few Verses before this 30th Verse, in the very same continued Prophecy. When therefore, soon after this, we find in that Verse, the same words and circumstances with these here in Daniel, about the Coming of the Son of Man; how is it possible for any man to question, Whether our Saviour did mean the same thing with that which was signified in Daniel by the same words, unless there were some so very clear ground against it, as to force him to question it? Which will not here be found.

Grotius therefore, our chief Adversary in these things, does allow, That the same expression, Matth. 26. 64. is a plain reference to this 7th of Daniel: which makes him to appear so much the more extravagant in his fancy of quite another meaning in the same words, and description of that place in Daniel, from what he determines them to signify in St. Matthew.

It is now therefore to be confirmed, That by the same description and words of Christ, Matth. 24. 30, 31. cannot be understood any thing but his Second Coming in Glory; which will appear from these following Considerations:

1. The Coming of the Son of Man, Matth. 24. 30. is joined with the end of the world, for the time of it, as may be seen in the question about it, v. 3. And there is no other mention of the end of the world to answer that question in all the Chapter, but as it is included in this Coming of the Son of Man, and the sending his Angels to gather all to Judgment after it. As for the phrase in the Original to signify the end of the world, *συντελες τῷ αἰῶνι*, it is the very same that is made use of Matth. 13. in three several places in that one Chapter, for the last end of the world, as by all is granted: For in the 35, 40, 49 verses, it is accompanied with the last discrimination of the Good and the Evil.

Now to evade this, it is alledged, That *αἰῶν* here rendered the World, may signify here, as it sometimes does, that present Age; and then the phrase *συντελες τῷ αἰῶνι*, is no more than the end of that present Generation.

But let the use of *αἰῶν* alone by it self, be what it will, yet nothing is more known, than that single words must follow the common.

Dan. VII.

common use of the Phrase that they are a part of, whatsoever their signification is alone by themselves; and the use of *Σωθήσεται τὸ αἶνός* we see by those three places in one Chapter, is to signify and express the end of the World.

For the same reason must that same Phrase in St. Matthew 28. 20. be taken in the same sense, because, however dubious it may there be by reason of the thing of which it is said, yet since the signification of it is known to be determined in other places, the dubious use of it must be determined by that which is clear, and undoubted. *Σωθήσεται ὅτι αἰώνων*, used by St. Paul, 1 Cor. 10. 11. is quite another expression, and can signify at best no more than the last Ages of the World.

2. The coming of the Son of Man in that place of St. Matthew, is joined with the last discriminating Act of the Good from the Bad, by the sending his Angels out for that purpose, v. 31. which is certainly the same Circumstance with that before-mentioned in St. Matthew 13. and which is twice in that Chapter joined with that, which is acknowledged to be the *real end* of the World. This is also further confirmed from the 31, 32. verses of the very next Chapter to this, which is but a continuation of the Account of the coming of the Son of Man that is here mentioned: In those verses of the 25th Chapter, there is the same circumstance with that here mentioned of the coming of the Son of Man *with his holy Angels* to discriminate the Good from the Evil: And that that Act of the Angels in the 25 Chapter, is certainly at the Day of Judgment, is unquestionable from the 46 verse, and is acknowledged by all.

3. The coming of the Son of Man is said to be here *with power, and great glory*, and his Angels are employed with him; And such a glorious Coming as that with his Angels, is known everywhere else to signify the second Coming of Christ: As in Saint Matthew 16. 27. where it is joined with the last Reward, and follows upon the discourse of gaining, or losing ones own Soul. As also 2 Thessalon. 1. 7. where that Appearance of Christ with his Angels, is certainly his coming to Judgment, v. 8. *with flames of fire*, v. 9. to the everlasting destruction of those *that obey not the Gospel*.

There is also the same Circumstance of his coming with his Angels in glory, St. Matthew 25. 31. where it is acknowledged that it signifies his coming to Judgment.

4. This

Matth. 25.

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v. 31.

4. This coming of the Son of Man in St. Matthew, is at the same time, that he sends out his Angels with a great sound of a Trumpet, to gather his Elect from all parts of the World; and that is a peculiar Circumstance of Christ's last coming: As is acknowledged in 1 Thess. 4. 16. and in 1 Cor. 15. 52.

5. The description of his coming in the clouds of Heaven was the chief thing that made Grotius himself acknowledge, that this must be meant of our Saviour's last coming, because it was so promised, *Act. 1. 11*. That he should come from Heaven upon a Cloud, just as they then saw him going into Heaven. And this is confirmed by 1 Thess. 4. 17. which is acknowledged to signify the last coming of Christ.

Grot. in v. 30.  
—*trun præcipue*  
*id, quod, &c.*  
Act. 1. 9, 11.

6. To this may be added the consideration of the concurrence of most of these same peculiar Circumstances in places which do unquestionably signify the last coming of Christ. As in the 31st and 32d verses of the 25th Chapter, where we have almost just the same crowd of particular Expressions and Descriptions with those in the 30th and 31st verses of the 24th Chapter. There is the mention of his coming in glory, and with his Angels, and to gather the Elect from the rest out of all Nations. So again in the 4th Chapter of 1 Thess. v. 16, 17. there are the Circumstances of the Triumph, and of the Clouds, and the Angels employed in it, as here. And in the 27th verse of the 16th Chapter of Saint Matthew, we find the coming in glory, and the Angels, and the last Reward.

Who can desire a more convincing Proof of the same signification of words in several places, than to see them thus joined with the same very many peculiar Circumstances and Expressions in all those places? And therefore do we find an almost unanimous Consent amongst all sorts of Interpreters, that this coming of the Son of Man, St. Matthew 24. 30. must be his second coming in glory. Grotius himself, in this, is forced to be of the same mind with the rest.

CONSENT.

Dr. Hammond indeed does here venture at a strain higher than ever his Friend Grotius could allow himself.

A great Objection is it judged by some to be, That it is said of this coming of the Son of Man in St. Matthew 24. that it should be immediately after the tribulation of those days which were a little before mentioned about the Destruction of Jerusalem, and the end of the Jewish State. And the time of this seems to him to be still.

v. 29.

## 8.2 The Constant Uniform Signification of Lib. II.

Mat. XXIV. Still more necessarily determined to *that Age* by that Solemn Affirmation, *Verily, verily, I say unto you, This Generation shall not pass, till all these things be fulfilled.*

In the first of these places there will be found to be no ground for the exception, if it be considered from St. Luke, *what is the Tribulation of those days.* It is there expressed to be the *being led away Captive into all Nations*, and the *treading down of Jerusalem by the Gentiles, till the times of the Gentiles should be fulfilled*: And then the *immediately after the Tribulation of those days*, is a time that is yet to come: And the coming of the Son of Man (in St. Luke) in the same Discourse with that other before-mention'd in St. Matthew, is found to be after this mention of the Captivity.

It will not be very hard in the next place to understand what things they are, whose fulfilling is tied to *that present Generation*, if we do but look into the terms of the Question in St. Mark, where we find it demanded about the ruine of the Temple only, *What shall be the sign when all these things, that is about the Temple, shall be fulfilled?* which are the very same words with those in the other Verse, that *All these things should be fulfilled* before that Generation should pass away, which do follow presently after the mention of the Signs that should begin the whole Scene of the Prophecy, as if it were wholly restrained to them. And then the meaning of *All these things shall be fulfilled*, will be the same with that which the Jesuit Ribera, and most others with him, do determine the sense of a like expression at the beginning, and at the end of the Apocalypse to be: in both which places it is said of all the things in that Book, that they were *things that must shortly be done*, or fulfilled; *That is*, says Ribera of those words, *things that must shortly begin to be done*; which, he says, is a common way of speech in the World, and according to the usage of Scripture. In this sense, all the things mentioned in the 24th of St. Matthew would be said to be fulfilled in that Generation, though nothing but some very remarkable beginning of them had been then to be fulfilled.

And yet if it were less intelligible, all that could be made of it, would be but this, That our Saviour had very much implicated the Destruction of Jerusalem, with his last coming to Judgment, in that Discourse: For that the coming of the Son of Man there mentioned, is unquestionably to be understood, of his coming

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coming to Judgment, is manifest from what has been discoursed more particularly about it. And the Objections against it are too inconsiderable to make it questionable. Mat. XXIV.

Whatever other mentions of the coming of the Son of Man there may be, that may seem to signify a sooner appearance of Christ's Kingdom, cannot be of any moment against it: For the whole force of the Proof from this place in St. Matthew, lies upon the peculiar words and circumstances that it is described by.

There are indeed some Exhortations of our Saviour, and his Apostles to persons then living, to watch against the day of this Lord's coming, as if by that coming were meant some coming in that Age; but that can be no argument for it. For we meet with the same Exhortations in places, where by all it is granted to concern only the last coming of Christ to Judgment. As in St. Matthew 25. 13. 1 Cor. 15. 51, 52. 1 Thess. 4. 15, 17. The reason and application of which in the Thessalonians, is given in the next Chapter following from the 1st to the 7th Verse, from the uncertainty of the particular time, and season, when that last coming should be.

Wherefore there seems now to be nothing that is at all considerable to make any max question, whether the coming of the Son of Man in this place of St. Matthew, be the coming of Christ in glory. And from what has been advanced to make it clear, that our Saviour did refer to the coming of the Son of Man in Daniel, where there are the same words, and circumstances of a glorious appearance with his Angels at the time of a great Judgment, and of an universal dominion of the Saints over all the Earth; it appears to be unreasonable to doubt, whether this coming of the Son of Man in Daniel, be the same with it; and therefore we may securely conclude, that the Kingdom of the Son of Man in the 7th Chapter of Daniel, is Christ's second coming in glory.

I have endeavoured to secure this with the greater care, because all hopes of any certain determination of the sense of this Prophecy seems to depend upon it.

N

CHAP.

## C H A P. III.

The 15th Proposition, *The Fourth Beast in the 7th Chapter of Daniel, is the same with the Beast in the Revelations. This shown in 13 Particulars, and made unquestionable from the three last. The Corollaries of the 15th Proposition.* 1. *The Beast in the Revelations the same with the little Horn in the 7th of Daniel.* 2. *The Beast in the Revelations the same with the Fourth Beast in Daniel 7.* 3. *The time of the Beast in the Revelations, is not till after the Roman Empire is divided into Ten Kingdoms.* 4. *The Reign of the Beast in the Revelations is not yet past.* Grotius's Opinion of the Signification of the Son of Man, a sufficient Answer to all his Objections against these things.

After the Assurance that has been offered about the Kingdom of the Son of Man, it will be convenient to improve the Knowledge that we have of the Beast in the Revelations, to determine the Signification of the Fourth Kingdom in the 7th of Daniel, immediately before that of the Son of Man. And by comparing that Fourth Kingdom with the Characters of that in the Revelations, it seems to be very plain, That

Prop. 15. *The Fourth Beast in the 7th Chapter of Daniel, is the same thing with the Beast in the Revelations.*

For it will be found, That that Beast in the Revelations hath scarce a Property belonging to him which may not be found in the Fourth Beast of the 7th of Daniel. And there are a great many such very peculiar Marks in each of them, as shew them to be necessarily the peculiar Properties of one and the same thing. For Example,

Revel. 13. 2. 1. The Beast in the Revelations has a very strange and peculiar make; It has the mouth of a Lion, the feet of a Bear, and the body

## Cap. 3. A Beast, and its Parts, all over Daniel.

body of a Leopard, Chap. 13. v. 2. which is enough to distinguish him from all the Beasts in the World. It would much surprise any one at the first, to meet with so *uncommon* an appearance of a thing that has three such strange and unusual Characters, which cannot be supposed to be mentioned by chance; and yet have no kind of Interpretation given them, as many of the Characters of that Beast have in the 17th Chapter.

But it thereby appears, that this Beast is plainly drawn from another Original Copy, viz. *That Fourth Beast in the 7th of Daniel.* And there it appears that that Beast had devoured three other Beasts, which were like to a Lion, a Bear, and a Leopard. So that this Fourth Beast in Daniel, with the other three before it in the 7th Chapter, being interpreted afterwards to signify so many Kingdoms; His devouring them there, can be nothing but the conquering them; and upon that conquest, the having them added to himself. And so the Kingdom signified by him, comes to be made up of those three together, with that which was properly his own Dominion before.

All the difference then betwixt them is, that the one is said to have devoured those three, and the other is shown with them digested into his own Body.

2. The parts in which the Beast in the 13th Chapter of the Revelations are said to be like those three Beasts, are just like the same parts of the Fourth Beast in Daniel. For the mouth which is said to be like that of a Lion in the 13th of the Revelations, and to be a mouth speaking great things, and that was opened in Blasphemy against God, is just like the mouth belonging to the Fourth Beast in the 7th of Daniel, which spake great words against the Most High.

The Feet, which in that 13th Chapter of the Revelations, are said to be the feet of a Bear, whose strength we know lies in his Paws, were just like the Feet of the other in Daniel, the Nails of which were of brass, and brake all in pieces, and stamp upon the residue with his Feet.

The whole Body of that in the Revelations, that was like a Leopard, or like the Third Beast in the 7th Chapter of Daniel (which being the same thing with the Third Kingdom in the 2d Chapter, did bear rule over all the Earth, v. 39.) is just the same with that of the Fourth Beast in Daniel, which devoured the whole Earth, ch. 7. 23. and so had a Body of the same likeness with the Leopard.

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Dan. VII.  
Rev. 17. 12.  
Dan. 7. 24.

3. The Beast in the Revelations had Ten Horns upon it, just as that Fourth in Daniel had; and the Ten Horns of both of them are said to signify Ten Kings.

But here indeed is the difference betwixt them; that the one had Seven Heads, and Ten Horns; and the other nothing but the Ten Horns, and the Little Horn. But

4. Since all the Heads of the Beast in the Revelations were past and gone, excepting the last, (Prop. 6.) and so that Beast is nothing but the Beast under the Last Head; all the difference then betwixt that in the Revelations, and that in the 7th of Daniel, is but this, That the one besides the Ten Horns had an Head, and the other an Eleventh Horn; and if this be all the difference betwixt them, the fashion of their Figures signifies nothing; we are only to regard what they are both interpreted to represent. Since therefore the Little Horn is said to represent a remarkable bustling King, and the last Head of the Beast signifies nothing but the last King of Seven very formidable and turbulent, we have no reason at all to fear any difference betwixt them.

Dan. 7. 8.  
21.

5. Consider then what this Eleventh Horn was, and the Characters of it. It had Eyes like the Eyes of a Man, and a Mouth speaking great things, and a Look that was stouter than that of its Fellows. Surely, an Horn that has a Look, or Face, and Eyes, and a Mouth, can be nothing in the World, but an Head in the fashion of a Horn, an ill-shap'd Head. For it had also Brains, and a Soul in it, by what it was able to speak, and to act, and by ruling and commanding the whole Body. So that the whole Beast was slain and burnt for the Crimes of that Horn, v. 11. This Horn then was in reality an Head, for it had all the Properties and Offices that an Head is known by. And therefore see next, how the Characters of it agree with those in the last Head of the other Beast.

Dan. 7. 7.  
Rev. 13. 3, 5.

6. The Mouth of the one, and the other, we have found to be the same by their speech, and both of these Beasts wondred at for their dreadfulfulness.

Rev. 13. 7.  
Dan. 7. 25.

7. The one had power given him to make war with the Saints, and to overcome them. The other was to wear out the Saints of the Most High.

Rev. 13. 7.  
Dan. 7. 23.

8. The one had power given him over all Kindreds, Tongues and Nations; and the other was the King of a Kingdom that had despoiled the whole Earth, and trod it down.

9. Both

9. Both the one and the other had Ten Kings at the same time with them in the same Kingdom.

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10. The one ariseth out of a Kingdom divided amongst Ten Kings, the other ariseth up out of the Sea, and Waters signify Multitudes, and Tongues, and Nations, (Rev. 17.) It ariseth also with Ten Kings ready Crowned, which we cannot think could be all at the same moment that it arose; and so it must arise in a Kingdom divided amongst those Ten, Revel. 13. 1.

Rev. 13. 1.

Dan. 7. 24.

11. They both end with the Beast to whom they belong, and are both destroyed at the beginning of Christ's Second coming in glory; at the beginning of his Universal Reign over all the World, which concludes with the judging of the Dead.

Dan. 7. 11.

Coroll. 2.

Prop. 6.

Coroll. 1.

Prop. 12.

Dan. 7. 25.

12. The time of the continuance of both is exactly the same; The one a Time, Times, and half a Time (which by many Examples in Daniel, and one Instance in the Revelations, is known to be three years and an half) and the other continues forty two Months.

Rev. 13. 5.

13. They both rule over the same place, over the whole Earth, over all Kindreds, and Tongues and Nations.

Rev. 13. 7.

Dan. 7. 23.

14. And The Beast it self in both, is said to rise out of the Sea.

Rev. 13. 1.

Dan. 7. 3.

From all these put together, Though it could not be prov'd to be absolutely impossible from their Characters for the two Kingdoms represented by these two Beasts to be otherwise than one and the same Kingdom; yet how could a man of the most wary and cautious judgment withhold from concluding, That it would be a very strange thing, if two Descriptions agreeing together in such multitudes of most peculiar Characters, never attributed to any Figures before, should not really mean one and the same thing? To hear of the Pictures of two Beasts described thus exactly like one another in such a strange make of all their Parts and Furniture, with the same Qualities and Actions belonging to them; the same manner of rise, the same time of continuance, and agreeing in the same peculiar way and circumstances of their Ruine; and both these Figures interpreted to signify the same things in all their Characters that are interpreted: And then to see the things wherein they seem to differ in words and expressions, to be found to be in reality and substance the same; sure this would make any man forthwith resolve with himself, that these two must be the Pictures of the very self-same Beast:

Beast:

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Beast: And (since they both are said to signify Kingdoms) that they must represent but one and the same Kingdom. And if it should not be so, he would conclude, that they were on purpose contriv'd by the Relator of them to deceive men into wrong Apprehensions of them, if he had given no plain intimation, that they could not possibly be the same. For to mention a Property or two in one, which was not in the mention of the other, would signify little to make him think them of different kinds, where there were such strange Agreements, unless the Relator had given such a property to the one, as could not be in the other, from the plain description of it, which is not the present Case.

But after all this, from the three last Characters of each of these Beasts, it will appear to be absolutely impossible that they should be any thing but one and the same time of the same Kingdom. They are both said to be destroyed just before the Universal and Eternal Kingdom of Christ, that ruled over all the Earth, and that for ever: So that the description of that, in those two places, cannot possibly signify more than one determinate Kingdom over all the Earth; and when they were destroyed, are said at that time both of them to rule over the same place, THE whole Earth, and for the same continuance of time before their destruction. But it is absolutely impossible that they should be two different Kingdoms over the same place at the same time, both destroyed by a Third that succeeds in their place. The beginning of the Universal Reign of Christ with his Saints, when each of them were to be destroyed, was the same time; and their Rule over the whole Earth at that time was over the same place: And besides, they had continued the same length of time over the same place before their destruction; and were both destroyed after the very same, and that a most peculiar and unusual manner, that is, by fire; Dan. 7. 11. Rev. 19. 20.

It is therefore unquestionable, that the Fourth Beast in Daniel, is the same with the Beast in the Revelations, and especially in the time of the Reign of the Little Horn: From hence it appears, That

Corollar. 1. The Last Head of the Beast in the Revelations, is the same with the Little Horn in the 7th of Daniel.

And

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And therefore, That

The Term of the Beast in the Revelations, signifies the same particular Roman Rule with the Beast in the 7th of Daniel in the time of the Little Horn.

For the Term of the Beast in the Revelations, signifies the Beast with the Last Head (by Prop. 6.) — And the Last Head is the same with the Little Horn (by Coroll. præced.) And the Rule of the Last Head is a Roman Rule (Prop. 7.)

As also, That

The time of the Beast in the Revelations did not begin till after the Roman Empire was divided into Ten Kingdoms. Corollar. 3.

For the Little Horn of the 4th Beast, which is the same with that in the Revelations (by Coroll. præced.) did not arise till after the Ten Kings were up; and besides, did subdue three of those Ten, Dan. 7. 8, 24.

And from hence still it is further confirmed, That the Kingdom of the Son of Man, Dan. 7. and the Reign of Christ over the Kingdoms of this World, Rev. 11. are the same time of Christ's Second coming in glory. For they begin at the same time at the destruction of the same Beast, and are universal from the beginning of them. Coroll. Prop. 11. & Prop. 14.

Thus does this last Proposition about the Fourth Kingdom, and the former about the coming of the Son of Man, much more strengthen the proof of one another, and yet have evidence enough for them in themselves, without any necessary dependance upon one another; so that either of them might have been set alone by themselves; but they are still more abundantly cleared and strengthened by the help of one another's Light.

It is therefore now manifest, That

The Reign of the Beast in the Revelations is not yet past.

Corollar. 4.

For the Reign of the Beast in the Revelations, is the same with the Reign of the Little Horn in the 7th of Daniel (Corollar. 2. Prop. 15.) and is therefore to continue till the Second Coming of Christ; Prop. 14. and Corol. 1. Prop. 12.

This

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Corollar. 2.

This is acknowledged by most of the *Romish* Interpreters, who according to the general Opinion of the Fathers, do expect the coming of Antichrist at the end of the World, or just before the Second Coming of Christ.

It must be acknowledged, that both this Proposition, and the former, and their Consecratories are denied by *Grotius*, and others; but upon what small grounds for it, and against how great an evidence to the contrary, may be seen, *Cap. ult. Lib. 1.* — and *cap. 2, 3, & 15. Lib. 2.* And lest the Authority of great Names should have still too much weight in it, to hinder ones full assent to these present Conclusions, I would in the mean while have any one but reflect upon one of the Tenets of the *Grotian* way, to which they are forced, to maintain their Singularity in the present Case; and that is *their Opinion of the Kingdom of the Son of Man in the 7th Chapter of Daniel.* For that is sufficient to make one very much unconcerned at any thing that is built upon it.

The *modern Jews* are justly admired for denying, that by the Son of Man in the 7th of *Daniel*, is meant the *Messiah*; But it is much more monstrous in these men, first to grant that the Name of the Son of Man is the most familiar Name of Christ in the Gospel; and also, that the term of the Son of Man joined with the same Expressions and Circumstances in the Gospels, that we find it with in *Daniel*, does plainly refer to this place in the 7th of *Daniel*: And that in the Gospels, when joined with those same Expressions, it signifies the coming of Christ at the end of the World: And yet to maintain, that in *Daniel* it signifies not so much as the power of Christ, but sometimes the Kingdom of the Romans only, and sometimes the Roman fury against the Jews; notwithstanding that that coming of the Son of Man is set out in *Daniel* under the Character of an Universal and Eternal Kingdom of the Saints, upon the destruction of all their Enemies upon Earth.

There could not well be a plainer Instance to shew, how possible it is for *Grotius* to be singular in his own fancy, where there is a clear evidence, and the general Authority of all Ages against him.

But a much more satisfactory Instance of the Confidence of a Learned Man against open day-light, is that of a Person who is esteemed a great Critick in History, about this Fourth Kingdom

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dom in the 7th of *Daniel*. He does very positively assert, and looks upon it to be so known a thing, that he takes no pains at all to prove it, That it was the general Opinion of Interpreters from the time of *Josephus*, that the Little Horn of the Fourth Kingdom concerned only the times of Antiochus Epiphanes; whereas the contrary is as well known, as a general Tradition can be known by the Books of the Ancients, that are now remaining; namely, That it was the general Opinion in all Ages, that it did not at all concern the *Græcian* Monarchy; as is made to appear more at large in my Discourse concerning the Consent of Antiquity about the Fourth Kingdom in *Daniel*.

And what more manifest proof could be given of the possibility of a Learned Man's Authority against the most evident Truths, than to see one so positive against a generally known matter of Fact?

#### References to the Third Chapter.

<sup>a</sup> *Laf. Viega.* in cap. 13. *Apoc.* For the Interpretation of this place, it is to be known, that there was a like Vision to this shown to *Daniel* in his 7th Chapter, upon the Explication of which this Vision of ours in this place does depend. — Which Beast (of *Daniel*) according to the common Opinion of the Learned, is the Roman Empire. — Besides the Fathers do generally understand that place of Antichrist.

*Aleazar* in cap. 13. *Apoc.* sect. 3. In this place of the Revelations there is a manifest relation to that in the 7th of *Daniel*. But the Beast is the Roman Empire.

*Ibid.* sect. 5. *Negari non potest; It cannot be denied,* that in that Ten Horned Beast there is an allusion to that Fourth Beast of *Daniel*, — which is very plainly a Figure, and Symbol of the Roman Empire.

*Malcenda de Antichristo*, pag. 257. *John* does therefore call Antichrist a Beast, — more especially, that he might express his Kingdom, and Monarchy, and to shew that he wrote with the same Spirit that *Daniel* did, and that he prophesied of the same Beast which he also had foretold long before.

*Ribera* in cap. 12. *Apocalyp.* numer. 11. For this, or a very like Beast did *Daniel* see in his 7th Chapter. After this, says he, — These therefore are the Ten Kings which *Daniel* foretold in those words, and which *John* does here foretel.

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*Ibidem*, numer. 12. We see that *Irenaeus* makes them Ten Kings [after he had quoted *Irenaeus* for affirming that *Daniel* and *John* did speak of the same Ten Kings] and that the Ten Horns of the Fourth Beast of *Daniel* are the same with the Ten Horns of the Beast in the *Apocalypse*.

<sup>b</sup> *Malvenda de Antichristo*, p. 224. *Fixum, & stabile & omnium quoque Consensu firmatum, &c.* It is sure, and certain, and confirmed also by the Consent of *All*, that *Daniel* did understand by the Little Horn, and as it were point at with his Finger nothing else but Antichrist, that was to come.

*Idem*, pag. 253. It is the agreeing Opinion of the Fathers, and Interpreters, that Antichrist is called the Little Horn.

<sup>c</sup> *Idem*, pag. 222. St. *Hierome*, and others, do most clearly demonstrate, that *Porphyry's* Opinion is a perfect madness. For all find it unquestionable, both Jews and Christians, that the Third and Fourth Beast are most certainly two distinct Beasts; so that he is to be looked upon as a man of no sense, that can think otherwise.

## CHAP.

## Cap. 4. A Beast, and its Parts, all over Daniel.

## CHAP. IV.

*The same Four Monarchies prophesied of in Daniel, that are the Subject of the rest of the Prophets in the Old Testament. The Sixteenth Proposition, The Uniform Signification of A Beast, and of its Ruling Parts all over the Prophecy of Daniel. This demonstrated from not only the Figures of Beasts, but also from all the Figures signifying Dominion. The Beasts in the 8th Chapter the first Instance of it.*

THE certainty of the former Proposition does open us a very fair prospect into the rest of the Prophecy of *Daniel*. If it be certain, that the Fourth Kingdom in the 7th of *Daniel*, is a Kingdom of the Romans; then there remains no more dispute amongst the Interpreters, what Kingdoms in particular those four in the 2d and 7th Chapters are: And by that means it is also apparent, what the constant signification of a Beast, and of its parts, that signify Dominion, is all over the Prophecy of *Daniel*. For if the Fourth Kingdom in the 7th Chapter be a Roman Kingdom, it will appear, that the Four in each Chapter, are those Four Monarchies that succeeded after one another from the time of *Nebuchadnezzar* to some Kingdom of Christ. And thus will the Prophecy of *Daniel* appear to be a short abridgment of the whole Fortunes of the Church of God from his own time to the end of the World.

For the clearer apprehension of which, it may be premised for the use of those who are not so well skill'd in History, That there has been four Great Empires, in which the Church of God hath sojourned, since the first total Captivity of the Jews.

The first was that of the Babylonians, who were the first Ruling Nation of the East, who began the total Captivity of the Jews, which happened in the time of *Daniel* himself; And of this have we the Prophecy in *Isaiah*, *Jeremiah*, *Ezekiel* and *Daniel*. And the Babylonian Empire is said by *Megasthenes*, in *Josephus*, to have extended to *Hercules's* Pillars.

The next were the *Persians*, who conquered the *Babylonians*, and who continued their Empire under the name of the *Medes and Persians*, as one entire people united into one Empire, till the time of *Alexander the Great*. And the Prophecy of the *Persian* Conquest we have in *Isaiah*, *Jeremiah*, *Ezekiel* and *Daniel*; and the History of it in *Daniel*, *Ezra*, *Nehemiah*, *Esther*, *Haggai* and *Zechariah*.

The *Græcian* Monarchy conquered, and succeeded the *Persian*, and appeared in its greatest magnitude under *Alexander* the first beginner of that Empire. But after his death, by the Factions of his Captains it was broken into a great many Divisions, which were in a continual change of Masters, till at last the whole power of the *Greeks* settled it self in four distinct Kingdoms, viz. *Egypt*, *Syria*, *Macedonia* and *Thrace*, or *Pergamus*, which was the same Dominion with *Thrace*, though the name was changed.

From the *Syrian* Line of this fourfold Monarchy came *Antiochus Epiphanes*, who made himself so famous by his profanation of the Temple of the *Jews*, of whom the things of the Little Horn in the 8th Chapter of *Daniel* were always interpreted. — And the Wars and Marriages of the *Syrian* and *Egyptian* Kings set out in the 11th of *Daniel*, are exactly answerable to the History of them; so that *Porphyry* concluded from that, that the whole Prophecy was but an History of what had been done before.

The Prophecies of this Monarchy are chiefly in *Daniel*, and hinted at in *Zechariah*, but very openly and plainly foretold in *Daniel* many hundreds of years before the time of its Reign, and the History of it is in the Books of the *Maccabees*.

The *Romans* were the *Fourth* Conquerors: And, after their Conquests of the *Græcians*, were the most formidable Empire that ever appeared: At the beginning of this Empire was our Saviour born; and the Prophecies about it are chiefly in *Daniel*, and the *New Testament*; and the History of the beginning of it in the Book of *Maccabees*, and the *New Testament*.

It appears then by this, that the Prophecies of *Daniel* do concern the same Ruling Nations over the Church of God, that are foretold in the other Prophets. But *Daniel* is judged to be much more obscure than others, because that which in others is signified by plain words, in *Daniel* is represented by Figures and Hieroglyphicks. And yet those Figures are found to be interpreted in most places, and are of the same kind with those that are some-

sometimes used by the other Prophets to signify the same Ruling Nations; as the names of Beasts and Horns are often mentioned amongst the other Prophets for that purpose: But that which takes away all the fear of the unintelligibleness of these Figures, is the explication that is given by name of the Beasts, and their Horns, in the 8th Chapter, which is by all acknowledged to be very manifestly determined; and is a clear instance of the general signification of those mystical Terms in all other parts of the Prophecy besides.

From hence it was, that there has been so unanimous an agreement amongst the Interpreters of all former Ages concerning the particular Kingdoms that are signified by *Daniel's* Figures; which in all reason ought therefore to determine, all Interpreters to the search of the constant signification of Beast, and their parts, in all those places, to fix the notion of the Beast, and its Heads and Horns in the *Revelations*. For the Book of *Daniel* is without any controversy owned by all to be the place to which those uncouth Figures in the *Revelations* do refer, and from whence most of the peculiar Phrases for such things are transcribed: And from an attentive consideration of all the Figures of Beasts, and their parts, in *Daniel*, one may observe the constant uniform signification of them to be according to this following Proposition.

In all the Figures of Beasts in the Prophecy of Daniel.

Prop. 16.

1. By the Beast in general, as the common subject of its Heads or Horns, is signified a Ruling Nation, or People.
2. By the Horns and Heads of a Beast, the several kinds of Successive Government in that Nation.
3. And if they be described to come after one another, they signify so many successive kinds of seated Government over the same Kingdom.
4. But if they be described to be in Rule all at the same time, they signify so many distinct Sovereignities, or Kingdoms, of one and the same Ruling People.
5. And in both these kinds do the several Heads or Horns signify the settled continuance of that Successive Government, or divided Kingdom, to their last end.

To

To make the proof of this the more full, and to shew how uniform and constant to it self this Prophecy is in all its Figures, and that it may appear, that there is one constant and determinate signification in the use of them; I will prove by an *induction of all the particular Instances*, That this is a property in common to all the Prophetical Figures of this Book, which signify Kingdoms, as The Beasts every-where do; That by every such Figure in *general*, as the common subject of its parts is to be understood the Rule of some particular Nation, or People; and by the *parts and divisions* of the same kind in it, that are said to denote Dominion, is meant the Supreme Government of that Kingdom. And if they be said to come *after one another*, they do denote the Successions of them in the same state: But if they be said to be *all in Rule at the same time*, they signify so many divided Kingdoms in that Nation, or People.

This *general* proof from the uniform signification of all Figures, and their parts, will give us the more assurance of the common use of all these Prophetical Schemes; and so does make the Conclusions about any of the particular Instances contained under it, so much the stronger, and the more undoubted.

Now there are Ten whole Figures in *Daniel* which are interpreted to signify Kingdoms there, and they all confirm that general Observation: As may be seen by the particular Instances.

The Two Figures in the 8th Chapter concerning the *Ram* and the *He Goat*, are of the most known signification of any, because of the particular Interpretation that is there given of them; and therefore it will be the most convenient to begin with them.

The Ram with its two Horns is said to be the Kings of *Media* and *Persia*, which does very plainly determine it to signify a *multitude* in the notion of it: The Kings of *Media* and *Persia* cannot possibly signify one single person only, or only the person of *Darius* conquered by *Alexander*, though that Conquest seems to be the main thing there described.

The Ram therefore said with his two Horns to be the Kings of *Media* and *Persia*, must signify a *succession* of *Ruling Powers* in that Dominion, since there was but one King of that Dominion at one time. And then the two Horns being joined with the single

single mention of the Ram, and there being mentioned but just two sorts of Kings, *viz.* of *Media* and *Persia*, that are said to be signified by the Ram with his two Horns; what can be plainer, than that the Ram under each of these two Horns does signify each of those two sorts of Kings? For an *Horn* does very commonly signify in Scripture the Ruling or Commanding Power of the thing with which it is joined. And the Ram being the same *common subject* of both the Horns, since the two Horns are found to be the two kinds of Kings, the Ram, of which they are the Horns, must be the Kingdom of *Media* and *Persia*, of which they are the Kings; or, which is the same, the Ram must be the *common Ruling Nation* of the *Medes* and *Persians*, of which the Horns are the Kings.

For since the Ram with them is said in *the whole* to be the *Kings of Media and Persia*, and since his Horns are now found to be the *Kings* in that expression, the remaining signification for the Ram, as the common subject of both of them, must be that which remains of what *the whole* is said to signify, and that is *Media and Persia*, or the Ruling Nation of the *Medes* and *Persians*. And though there were two different Lines of Kings in that Dominion, *first* the *Median Line*, and then the *Persian*, as they are represented by two different Horns, yet was the Dominion always counted one and the same common Kingdom; and both the Nations were always joined together, as one united People: Thus in the *time of the Median Rule*, the Laws of that common Kingdom are called the *Laws of the Medes and Persians* thrice in one Chapter, *Dan. 6.* And again, in the *time of the Persian Rule*, all over the Book of *Ezther*, is that one Kingdom called *Persia* and *Media*.

But then to shew the Successions of the two different sorts of Ruling Powers in this one Kingdom, the two Horns of the Ram are mentioned with this Remark — *That which came up last, was the highest*, which shews that they succeeded after one another; And the last of the two Horns being the last of the two Kings, that they are both said to be, must be that which is last mentioned in the Interpretation, or the King of the *Persian Line*; which might well be represented by an higher Horn than the *Median Line* just before it, because of the increase of the Conquests of the *Persian* Monarchy from the time of *Cyrus*, so as to have

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have the Title of the *Great King* all over the *East*, where the Prophecy was given.

v. 21, 22.

The He Goat indeed in that Chapter, at the first mention of the Angel's Interpretation of him, may seem to be but a single Person; for he is said to be the *King of Greece*; But when we see a *first King* in him, and then *four Kingdoms* after him, represented by the several Horns of that Beast, It is altogether unquestionable, that the He Goat himself is something that belongs in common to all his Horns, or Ruling Powers represented by them: And that can be nothing but the *Græcian Monarchy*, or the Ruling Time of the *Greeks*; The beginning of which is signified by the Conquest of the Ruling Monarchy of the *Persians*, that was before it, by *Alexander the Great*, called here the *Great Horn*; And the establishment, and the continuance of the *Græcian Monarchy* from that establishment of it under the four settled Kingdoms of *Macedonia*, *Syria*, *Egypt* and *Thrace*, or *Pergamus* (which was the same) is shewn by the *four Horns* coming up in the place of the *first Horn that was broken*. For though there were more Kingdoms than four soon after *Alexander's* death, yet they were in a perpetual change; and rather a tumultuous Scuffle of his Captains, than any determinate number of Kingdoms, till they came to be settled in those *four*. So that till then the whole Monarchy could not be said to have any particular form in it. Besides, that during the time of that scuffle, or at least the greatest part of it, there were some or other of *Alexander's* Line remaining, who might well enough be looked upon as the continuance of the Reign of the *first Horn*. But after that, the Monarchy settled in the four mentioned divisions, till the *Roman Conquest*. There is indeed a little Horn said to come out of one of the *four*. But by that expression it appears, that it cannot well be taken for any thing else, than for a part of the Ruling Time of the same Horn which it came out of; and therefore is it generally judged to the single Reign of *Antiochus Epiphanes*.

v. 9.

By both these Figures in the 8th Chapter it appears, that the Ruling Parts of a Figure do not only signify the several Governments in the Nation; but also the Succession of all the particular Persons in that form of Government.

As

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As the four Horns signify the Succession of all the Kings in those Kingdoms, and the two Horns of the Ram all the Line of the *Median* and *Persian* Kings.

Dan. II. 3, 4.

Of this the 11th Chapter is still a further confirmation, where, after the Kings of *Persia*, there is the mention of the Realm of *Greece*, and of a mighty King, who should have a Kingdom, which should be broken, and divided towards the four Winds of Heaven: just as in the other the four Horns are said to come up towards the four Winds of Heaven. And a Kingdom broken, and divided towards the four Winds, can be nothing but a *fourfold Kingdom*; according as it is said in the other, that the great Horn being broken (said to be the first King) *four Kingdoms should stand up in the Nations*; And then two of these Divisions, according to the points of the Wind, are the subject of the greatest part of that 11th Chapter, under the Names of the King of the North, and the King of the South; which though they seem to signify but two single Kings, yet are indeed a Succession of many Kings in each Division. And at last one of this Succession is there set out as much more considerable for his Villany, than any of the rest; just as the Little Horn was in the 8th Chapter, which is there said to come out of one of the four Horns, to denote him to be a single King of that Division.

Dan. 8. 8.

And that all these Expressions were very clear significations of the *Græcian Monarchy*, and of the Changes in it, till about the end of it, there can be no greater evidence than that Scoff of *Porphyry* the Philosopher, mentioned by *St. Jerom*, who derides this part of the Prophecies of *Daniel*, with a great assurance, that it must have been wrote after the things were done, because of the exact agreement of it with the particular Circumstances of the Times, which it foretells.

From these two Chapters may it also be seen, That Kings and Kingdoms are promiscuously used for any intimations of Rule, whether in a Ruling Nation, or in a single Person when it is said to be his Kingdom; As we ordinarily use the terms of the King of *France*, or of *Spain*, to signify the whole Monarchy of that Nation for all the time that it continues in power; and the terms of *England* and *France* for the Actions

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of the Kings of those Places. For Example, The King of *France* and *Spain* have been always at war; *England* was the King of *France's* Friend.

There is then assurance enough of the confirmation of the *General Proposition*, by the Examples of the 8th Chapter.

### References to the Fourth Chapter.

<sup>a</sup> **T**heodoret. in cap. 7. Daniel. *Utraque Cornua*.] —Because the *Meder* were also called *Perfians*. Foreign Writers do also join them promiscuously together.

## CHAP.

## Cap. 5. A Beast, and its Parts, all over Daniel.

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## CHAP. V.

*All Interpreters agreed; That the Five Kingdoms in the 2d and 7th Chapters, are the same Kingdoms, whatever they be in particular. This attempted to be demonstrated from the Characters of each of them in both Chapters. The Fourth and Fifth in each of those Chapters proved to be necessarily the same particular Kingdoms.*

**T**Here is now good ground to apprehend, that the Figures in *Daniel* were designed to be understood; And that there is an exact conformity amongst them in the general significations of the same kind of Characters in every one of them; as the exact agreement of the Two figures in the 8th Chapter in the same general signification of *A Monarchy*, and the several Changes of the Ruling Power of that Monarchy has been shown to be very plainly expressed in the words of the Prophecy it self. And this is sufficient to excite ones curiosity to a more particular examination of the other Figures of that Book, which, tho they have no such plain determinations of their signification, as the former, in express words; yet are there such peculiar descriptions of them in the explication that is given of them, as upon the first, serious reflections would make one very confident, that it was no hard matter either to come to the particular knowledge of them, or to find them conformable to the Rule of the present Proposition.

It is a considerable encouragement to our hopes of this nature, That it is almost unanimously agreed upon by all the several parties of Interpreters, That the other Figures in the 2d and 7th Chapters, are the successions of the four famous Monarchies, from the time of the Prophet *Daniel* himself, till some universal Kingdom of Christ at the end of them.

Let us consider them both according to their descriptions in each Chapter.

In the 7th Chapter there are Five Kingdoms represented by four Beasts, and a Majestical appearance of the Kingdom of the Saints.

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VII.

Chap. 2. 36.

1.  
2.

CONSENT.

V. 13, 14.

V. 9, 10.

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And in the 2d Chapter, there are Five Kingdoms represented distinct from one another by the *Four several qualities* of the parts of a *Statue*; and a *Stone made a Mountain*.

If we can find these Five Kingdoms in each to be the very same Kingdoms in *reality*, as they seem at the first view of them to be from their being exactly the same number of Kingdoms, and from the extraordinary likeness of the fifth of them in each, it will be easy from thence to conclude, what is the signification of any Figure in *general*, as distinct from the *several parts* of it, that are represented with it in Rule and Power; which is the *first part of the Proposition*.

And here is this further encouragement, to ground our hopes of it upon, That it is unanimously agreed by all Interpreters of all Ages that are *considerable*, That they are the same Five Kingdoms in each of those Chapters; tho' there be a different apprehension in some few of them from the rest about the particular names of these Kingdoms.

But because they have not distinctly proved the certainty of those Grounds, upon which they build this common agreement, It may be useful for a constant assured satisfaction of this point, once for all to reflect upon the evidence that there is for it, and to put it into a close and distinct order to make it unquestionable.

Consider then *first*, That the 5th Kingdom in the 7th Chapter, must be some *Kingdom of Christ*. For it was a *Kingdom given to one like the Son of Man, by the Ancient of days*, who had Hosts of Angels Ministering unto him; which cannot possibly be any thing, but *God himself*; And the name of the Son of Man is so peculiarly owned by Christ himself all over the Gospels, That he cannot be more plainly known by the name of Christ, or of Jesus, than by that. And 'tis observed by a very accurate Critick, That there is no other place in the *Old Testament* that he could fetch this name of the Son of Man from, as a name of the *Messiah*, but from this very place of *Daniel*; The Circumstances of which our Saviour doth also expressly add to that name, in his Prophecy about the *Coming of the Son of Man in the Clouds of Heaven with great glory*, which we find in all the three Gospels; and is the same with what is said here, *Of the coming of the Son of Man in the Clouds of Heaven to the Ancient of days*, with an infinite multitude of Angels about his Throne, and a very glorious appearance.

Con-

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V. 14.

V. 27.  
V. 23.

V. 39, 40.

Consider *next*, That this Kingdom of the Son of Man in the 7th Chapter, is said to be both *Eternal* and *Universal*, or over all the Earth. There could not well be more care taken to signify this, than there seems to have been by the fullness of the expressions for both of these; For *The Eternity* of it in such words as these, an *Everlasting Dominion, which shall not pass away*, and a *kingdom that shall not be destroyed*; and a *kingdom for ever, even for ever and ever*; as if it had been on purpose to stop all suspicions of ambiguity in the use of the word *everlasting*, and for ever. And then to assure the real *universality* of it — It is called, A Kingdom, that all people, nations and languages should serve him, And the *greatness of the kingdom under the whole Heaven*. — And, *All Dominions shall obey him*; And it did succeed in the place of a Fourth Kingdom upon Earth, which had devoured the whole earth, and trod it down.

If now we look into the 5th Kingdom, in the second Chapter, we shall find just the same Characters of it from the 44th Verse. It was to be *set up by the God of Heaven*, It was *never to be destroyed*, nor to be *left to other people*; but was to *stand for ever*: which secures the *Eternity* of it from any successions after it. And the *Universality* of it appears from its *breaking in pieces*, and *consuming all other kingdoms* which had Ruled over all the Earth, especially the Fourth Kingdom, which before it had *subdued all things*, even a third Kingdom, which *bare Rule over all the earth*.

Here then are *Two Kingdoms, Both without End, Both over all the Earth*; and therefore *Both in the same place*. Let the Earth signify what it will, since it must signify in both places at least the Prophets Country, as all agree, this makes it appear, That the latter time of both, is most undoubtedly the same, because they are *both at a time*, (or eternal) in the *same place*, which no two distinct Kingdoms can properly be, that are of the same kind, as these are described to be, Both the *Kingdoms of the God of Heaven*, and such as began to be *set up in the days of the other Kings*.

Besides, they both began the *Universality of their Reign* at the Ruin of a Power, which had *devoured the whole earth*, and which had *broken in pieces*, and consumed all other Kingdoms, and did themselves *Rule over all the earth* in the room of the former; so that they both then continue at the *same time*, in the

same

Ch. 2. 39, 40.  
Ch. 7. 23, 26.

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*same place*; and the continuance of them both is to all eternity. And then they *begin* their Reign in that *same place* together: Or else, that which should come *after* the other, would put an end to it, which is a contradiction to the Eternity of either of them.

It seems then to be absolutely impossible, That the Fifth Kingdom in each of those Chapters, should not be one and the same Kingdom of Christ, *Eternal and Universal*, and which began at the ruin of another universal dominion before it.

Now, if the Fifth Kingdom in each of these Chapters be the same, the Fourth also in each of them before it, must be the same. For the Fourth Kingdom in each of those Chapters, was the only Ruling power over all the earth, when it was destroyed by the last. For by the destruction of it, the Fifth got its dominion over all the earth. And so the Fourth could not possibly be more than one and the same Kingdom in each of the Chapters, because the *whole earth* in each must, as has been observed, signify at least the same place; and there could be but one Kingdom in the *same place* at the *same time*, that each of them in those Chapters is said to be destroyed by the last. For they are both destroyed by the *same* Fifth Kingdom, as has been shown, at the *same time*, That is, at the beginning of the Universal Reign of that Kingdom in each Chapter. Two different Kingdoms cannot be destroyed by a Third in the same place, and at the same time. And the Fourth Kingdom in each, is one Ruling Power over all the Earth at the time that the *greatness of the Kingdom of the Fifth under the whole Heaven*, began by the Conquest of it.

Chap. 7. v. 27.

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CHAP. VI.

*The Five Kingdoms in the 2d Chapter of Daniel, immediately successive to one another. This agreed on by Interpreters; and particularly evinced upon several grounds. The nature of these Kingdoms shewn, from their immediate Succession to one another. Not successive forms of Government in the same Nation; nor part of them of that kind. From hence necessary, that they must be the Four Monarchies. And therefore must the Third in the 2d and the 7th Chapter be the same Kingdom. The First and Second also in both Chapters proved to be the same.*

THE surest way to demonstrate the rest of these five Kingdoms to be the *same*, is, to find, that those in the *Second Chapter* are immediately successive to one another. For since the first of the Kingdoms in the Second Chapter, is known to be the Dominion of *Nebuchadnezzar*, and the last of them to be some Kingdom of Christ, *pag. preced.* If they be all in an immediate succession from the first to the last, that will shew what kind of Kingdoms they must needs be, to be able to fill up the distance of time betwixt those two Kingdoms by immediate Succession; and thereby will make it appear from History, what Kingdoms also they must be in particular; and this will give light enough to find them to be the same with those in the 7th Chapter.

v. 38.

That the Five Kingdoms in the 2d Chapter are successive to one another, is undoubted. For of the Second it is said — And after thee shall arise another Kingdom; And of the Third, That it should bear Rule over all the Earth; and so could it not be at the same time with any other that was different from it in the Earth, at least where the Prophet lived; And it is agreed by all, that the Prophet's Countrey did belong to this Third Kingdom. And then of the Fourth, that it should break in pieces, and consume all Kingdoms that had been before mentioned, and so must come after them.

Dan. II.

And

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And then, That these in the 2d Chapter are all *immediately* successive to one another, it is unanimously agreed amongst all kinds of Interpreters, Jews and Christians of all Ages that are any thing *considerable*; which shews it to be here so plainly intimated, if not expressed in words, That the common sense of all considering Persons would judge it to be so from the usual acceptance of such words as it is signified by. For how otherwise could those, who differ from one another in almost every thing else, be supposed to be so willing to agree together in this, where there may be a *great disadvantage* given against the Party, which they embrace, by allowing it, but no manner of advantage gained by it? The Jews would be much surer of a defence for their deferring the coming of the *Messias*, if the first Four Kingdoms were not determined to be the Four Monarchies *immediately* succeeding one another; And it would not appear that Antichrist went along with the Kingdom of the *Romans*, if the whole four were not found to be necessarily successive Empires, that came *immediately* after one another from the times of *Nebuchadnezzar*.

The grounds of this agreement about the immediate Succession of these Kingdoms from the Text, may be these.

1. The mention of the number of them from the time of *Nebuchadnezzar* to the Kingdom of Christ, seems to be plainly expressed to be, to foreshew the determinate time of that Kingdom. For there is nothing mentioned in any of the rest (excepting that Tyranny in the last times of the Fourth Kingdom, which ushers in the Kingdom of Christ) about any Religious concern, or any Action of God, which yet is ordinarily the business of every Divine Prophecy. *Daniel* does expressly tell *Nebuchadnezzar*, that the end of his Dream was to *make known* to him from God, *what should be in the latter days*; And by the *latter days* must be there understood at least the latter days of those Kingdoms which are the subject of the Dream, and therefore must they include the *days* of the last of those Five Kingdoms, or the time of the Kingdom of Christ therein mentioned. The *whole number* then seems to be wholly for this end, to shew how many Successions of Empire there should be betwixt the Reign of *Nebuchadnezzar's* Kingdom, and the Kingdom of Christ.

For who would not assuredly conclude it to be for that end only, when there is nothing considerable spoken of the rest of the number;

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number; And when the gloriouslest state of things that ever was mentioned, is set forth in that *last* Kingdom with this Introduction to the Interpretation of them all, that the whole shew was to *make known what should be in the latter days*? And how could that be possibly shewn by such an orderly number, unless there had been no other Kingdoms betwixt them? This therefore does make it manifest, that the Succession of these Kingdoms was *immediate*, to measure out the exact time of the coming of Christ in glory.

2. An orderly number, when joined with Successive Reigns, as it is here, under the names of a Third, and a Fourth Kingdom (v. 39, 40.) is generally used in speech to signify an *immediate* orderly Succession: And who would ever call those a Third, or a Fourth Kingdom from the First, which had two or three more coming in betwixt them and the First?

3. And then the last of the Five is known to be *immediately* successive to the Fourth (pag. 120.) which is an instance, to shew the manner of the Succession of all the rest, unless there were any thing clearer against it, which is not by any pretended.

4. The parts also of the *Statue*, which represents these Kingdoms, are *immediately* joined to one another, which must denote a property in the things represented some way answerable to it; and that in Successive Kingdoms can be nothing else but the *immediate* Succession of them.

Upon these grounds it may safely be concluded, That these Four Kingdoms in the 2d Chapter, do *immediately* succeed one another; especially when there is nothing offered against it; but on the contrary, as has been observed, it has the unanimous Consent of all the differing Parties of Interpreters: And by that it appears, that in the Judgment of all that have considered these things, it is so plainly suggested from the Text, That, unless it be really so, there is occasion given for an unavoidable delusion about such things of moment, as the great Tyranny of the last King of the Fourth Kingdom over the Church of God, and the Universal Eternal Kingdom of Christ succeeding it; and which the whole Prophecy was designed wholly to make known, as is expressed, v. 28.

It may therefore now be determined what kind of Kingdoms these in the 2d Chapter are.

Dan. II.

v. 38.

*For they cannot possibly be the Four Reigns of so many single Persons, either in the same, or in different Nations: In which sense Kingdoms are sometimes taken. For the Four longest single Reigns that ever were heard of in an immediate Succession to one another, do not reach to half the number of years that there are from the time of Nebuchadnezzar (here said to be the first) to any Kingdom of Christ.*

These Four Kingdoms then must necessarily be such Successions of Kingly Power, as include the times of a great many single Rulers in them. And then, They must be either so many successive Forms of the Sovereign Power in the same Nation (as Chap. 8. 22. the changes of the governing Form of the same Nation are called different Kingdoms; and as the Monarchy of England, and the Saxon Heptarchy, may be said to be two different Kingdoms.) Or else, they must be Four Kingdoms of different Nations in succession to one another; Or some of them Forms of Government in the same Nation, and others the Rule of different Nations. For it seems hardly possibly to find any other acceptation of Successive Kingdoms, but in one of these senses.

Dan. 2. 38.

1. It is certain, that they cannot be Four Successive Forms of Sovereignty in the same Nation. For since the first is known to be the Babylonian Nation, the end of that would then be the end of all the Four, and the beginning of a Kingdom of Christ upon Earth.

2. Neither can they be part of them Forms of Sovereignty in the same Nations. For the first of them is known to be the Babylonian Nation, which had no differing Forms of Sovereignty in it, from the time of Nebuchadnezzar to the last end of it; and therefore the first must necessarily be the Babylonian Monarchy only: And the next in immediate succession to it, must be the Persian Monarchy upon the same account of its continuing in the same Monarchical Form of Sovereignty, from the beginning of it under Cyrus, to the last Conquest of it under Darius.

But about the Third Kingdom in the 2d Chapter, there may be some question; For that next the Persian is represented even in this very Prophecy, Chap. 8. 21, 22. with two several Forms of the Sovereign Power of it succeeding one another under the name of the Kingdom of the First King, and of a Fourfold Kingdom after him.

But

Dan. II, &amp; VII.

*But the Third also does appear to be nothing but the whole time of the Grecian Monarchy from its Succession to the Persian, till its Conquest by the Roman. For the Fourth, that is next to it, is already found to be the same with the Fourth Kingdom in the 7th Chapter of Daniel, pag. 121. And that Fourth in the 7th Chapter is already known to be a Kingdom of the Romans by Prop. 15.*

The Third Kingdom therefore beginning immediately after the Second, or Persian Conquest, and ending but immediately before the Roman Conquest (immediate Succession being common to all the Four) it must necessarily be the whole continuance of the Grecian Monarchy from the Persian to the Roman, because the Fourth Kingdom is already known to be the Roman.

Thus then do we at last find, that these Four Kingdoms in the 2d Chapter, must be the Kingdoms of Four Ruling Nations immediately succeeding one another; and that it is at the same time determined what Nations they are in particular.

From hence then it appears, that the Third in the 2d and the 7th Chapters, must be the same Ruling Nation.

For the Third in the 2d Chapter, was immediately before that, which is the same Fourth in both Chapters, pag. 121. & Parag. preced.

And that Third in the 2d Chapter ruled over all the Earth, and therefore included in it any other Kingdom of the Prophet's Earth that was destroyed at the beginning of the same Fourth in the 7th Chapter. Now the Fourth in the 7th Chapter did break in pieces the Third there that was before it; and therefore that Third in the 7th Chapter must be the same with, or be included in the Third of the 2d Chapter.

Besides, by the term of all the Earth, must at least be understood Judea in Scripture, or the Prophet's Nation, according to the sense of all Interpreters; And all the Four Kingdoms of the 7th Chapter are said to arise out of the Earth, or to be in Rule over it, and so over Judea.

Wherefore the Third in the 2d and in the 7th being both over Judea at least, because both over the Earth, and both destroyed; by the same Fourth they can be but one and the same Kingdom in one and the same place.

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There is no question now to be made about the sameness of the First and Second in each Chapters; For since they are the First and Second to the same Third in both Chapters (*seq. preced.*) And that the use of the word Kingdom is found to signify a Ruling Nation (*pag. 107.*) And since the two first in the 2d Chapter are already determined to be the *Babylonians* and *Persians* (*ibid.*) The Prophetical use of the same words with the same things, is sufficient (*by Rule the 3d*) to satisfy any, that they signify the same things in both Chapters.

Besides, that they are all represented in the 7th Chapter to be great remarkable Kingdoms under the names of *Great Beasts*, and in succession after one another; And then, The Second before the *Grecian* Monarchy in the 7th Chapter, can be no other Kingdom but the *Persian*, as it is in this very Prophet also shewn in the 8th Chapter 20, 21. And the First of these Successive Kingdoms in the 7th Chapter before the *Persian*, must then be the *Babylonian*, which the *Persian* conquered. For there were no other two great Kingdoms in those times in a successive order to one another, before the *Grecian* Conquest, called the *Third*, *pag. 107. & chap. 2. 39.*

The whole number also of the Four Kingdoms in the 7th Chapter, seem to be plainly for no other end, but only to measure out the time of the last Kingdom of the Saints, about which all the concern of that Prophecy is, as may be seen at the 17th and 18th verses: where after the Interpreting Angel had said — *These Great Beasts are Four Kings* — without mentioning any thing of them, he adds — *But the Saints of the Most High shall take the Kingdom, and possess it for ever* — Wherefore, since the Three last of these Kingdoms are found to be the same with those in the 2d Chapter about the same concern (*pag. 123. & 126.*) and all the Five are the same number in the whole with the number of these here, for the same end; and are prophesied of in the same Reign of the *Babylonian* Monarchy, which is the first of them in the 2d Chapter, v. 38. and so could not begin before that time. There seems to be no manner of doubt, but that they are all the same Four in both Chapters. For otherwise there would have been a plain ground laid down for a delusion in this Chapter also, about the most momentous things that can concern the Church of God, as has been observed. And

therefore do we find an unanimous Consent amongst all sorts of

Interpreters,

Interpreters, That, whatsoever these Four Kingdoms be in particular, yet that they must certainly be the same Kingdoms in both Chapters.

Thus are we at last come to find not only, that the Five Kingdoms in each Chapter, are the same particular Kingdoms, but also what they all are by name.

And thereby is it manifest, that the names of *The Beast* in general, does signify a Ruling Nation; and that the parts of *A Beast* signifying Dominion, does denote the Supreme Powers of that Nation; which if they be represented as existing all at a time, do signify the division of that Empire into so many Sovereignties, as we see in the Ten Horns of the Fourth Beast in the 7th Chapter, according to the Proposition at first laid down.

CHAP. VII.

*Objections against the making the Third Kingdom in the 2d and 7th of Daniel, the whole time of one Ruling Nation, answered.*

IT is unanimously agreed amongst the Interpreters of all Parties, and Interests, That the Four Kingdoms in the 2d and 7th Chapters of *Daniel*, are the same particular Kingdoms, how differing soever they are from one another in the particular applications of them.

It is also as generally agreed amongst them, that the two first of these Kingdoms in each Chapter, are the *Babylonian* and *Persian* Monarchies; But about the Third Kingdom in each Chapter, though acknowledged to be the Scheme of one and the same Dominion, there is not the same consent for the particular application of it.

At the first mention of a difference, one would be apt to admire what should make any one sceptical in this matter, who affirms the other Two before this Third, to be known Kingdoms, and that all the Four do immediately succeed one another, as has been observed to be acknowledged by all Parties. For all that seems needful to be done for such an ones satisfaction, is to desire him to enquire, what Kingdom it was of the same kind and nature with the *Babylonian* and *Persian* Monarchy (acknowledged to be the first and second) that came immediately after the Second of these Kingdoms, or the *Persian* Monarchy. Since the Second is granted by all to be the *Persian* Monarchy, from the time of its first great appearance in the World at its Conquest of the *Babylonian*; who would not forthwith conclude, that the Third must be that whole Monarchy which subdued the *Persian*, and succeeded in its room, that is, the whole *Grecian* Monarchy?

This being the natural and obvious determination about it, and according to the common Rule of reading the sense of all other places of Scripture, that is, from the known use of them in the Context; it would be imagined, that there must certainly

be

Cap. 7. A Beast, and its Parts, all over Daniel.

be some very great appearing necessity, that could make *Grotius*, and some others of this last Age, to judge the Third Kingdom in both Chapters to be of quite another nature, than those before it, were; especially since it is against the sense of all the Ancients, who have been found from *St. Jerom* to have been generally agreed in making this Third, as well as all the rest, to be the Successive Rule of an whole Nation.

The Opinion of these Innovators about the Third Kingdom, is, That it is the single Reign of Alexander the Great; and that the Fourth Kingdom in both Chapters is the division of the Greek Monarchy amongst his Ten Captains immediately after him.

The Reasons that they rely upon for this new Opinion, against all the seeming Absurdities that attend it, are chiefly these that follow.

1. Because, if the Third Kingdom in the 2d and 7th of *Daniel*, were the whole Greek Monarchy, then the Fourth must be the *Roman*, which conquered the *Grecians*; and then the Kingdom of the Son of Man (Chap. 7.) which comes after the Fourth Kingdom there, must not begin till after the end of all *Roman* Dominion upon Earth: and this is supposed to give too great an advantage to the *Jews*, to conclude, that Christ Jesus, at his first appearance, could not be the King *Messiah*, or the Son of Man in his Kingdom. For he died about the beginning of the *Roman* Monarchy, after the compleat Conquest of the *Grecian*.

2. This Objection will be thought to be much strengthened from the Prophecies that our Saviour, and his Apostles, have given out about the time of the coming of the Son of Man, which seems to represent it to be the advancement of the Christian Church in the World, by the destruction of the *Jews*, its Enemies, in that very Age when those Prophecies were delivered, and therefore could not agree with the coming of the Son of Man in the 7th of *Daniel*, if the Fourth Kingdom there, before the Kingdom of the Son of Man, were the *Roman* Monarchy.

3. Again, If the Fourth Kingdom in *Daniel* were the *Roman* Monarchy, then the Little Horn in that Kingdom would be the same with the Beast in the *Revelations*, as appears from the exact agreement of the Characters of them both compared together. But it is thought impossible that the Little Horn, and the Beast

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Dan. VIII.

Rev. 1. 1, 3.  
Rev. 22. 6, 7,  
10.

in the *Revelations*, should be the same. For the Little Horn was not to arise till the Fourth Kingdom was broken into Ten Kingdoms, Three of which it was to subdue, *Dan. 7. 8.* Whereas the time of the Beast in the *Revelations* must necessarily have been soon after that that Prophecy was given, which was long before any such division of the *Roman Empire*: It is said both at the beginning, and at the end of the Book, *That the time of those things was at hand*; and that they *should shortly come to pass*, and *should shortly be done*. And to make this unquestionable, The Prophet is commanded at the end of the Prophecy, *not to seal the Saying of the Prophecy of that Book, because the time was at hand.*

4. It is most agreeable to the Event, and to the other parts of the Prophecy of *Daniel*, to make the Fourth Kingdom to be the *Græcian Monarchy* in the time of *Alexander's* Successors. For it has Ten Kings arising out of it, to signify that variety of Kingdoms that his Captains did set up after his death; And after these Ten, is there a Little Horn represented, almost every way the same in every Character of it with the Little Horn in the 8th Chapter, which all agree to be *Antiochus Epiphanes*, one of the Successors of *Alexander's* Captains.

Answer.

1. In the first of these Reasons there is nothing to force a man against what is but the *most probable* sense of the words, much less what has seemed to be the *necessary* sense of them, unless it can be proved to be impossible, that the Kingdom of the Son of Man in that place should be any thing but the *first coming* of the *Messias*. But our Saviour has put us out of all fear of that. For he makes use of those very words to set out his *second coming* after his death, as may be seen in all the Gospels that mention that Prophecy, *Matth. 24. 30. Mark 13. 26. Luke 21. 27.*

Dan. 9. 26.

We may also be well assured, that *Daniel* himself could not possibly understand that *Eternal Universal Kingdom* of the Son of Man, of his *first coming*. For in his 9th Chapter he sets out the *Messias* by name, as delivered up at his first coming into his Enemies hands, and cut off, and his City *Jerusalem*, and the Temple as destroyed by them; which is quite contrary to such a glorious Kingdom, as he is described in the 7th Chapter to enjoy to all eternity; and which was at its first appearance to destroy a Kingdom that ruled over all the Earth, and was contrary to it.

2. The

Dan. VII.

2. The 2d Reason is of much the same force with the former. For though the Terms of the coming of the Son of Man, and of his Kingdom, should be found to be used by our Saviour, and his Apostles (in some peculiar circumstances, and by way of allusion) to signify the destruction of *Jerusalem*; yet that it cannot be so understood in this 7th Chapter of *Daniel*, is certain, because it has such peculiar circumstances there joined with it, as do always signify the last coming of Christ to judgment; as may be seen more at large in the proof of the 14th Proposition. But it has also been found, that that place in the Gospels which seems to have the greatest strength in it, to shew that the coming of the Son of Man, is to be understood of his coming only to the destruction of *Jerusalem*, must necessarily signify his last coming to judgment. See this Book, Chap. 2. the five last Pages.

There are indeed some Exhortations of our Saviour, and his Apostles, to Persons then living, to watch against the day of the Lord's coming, as if it were to be in that Age. But that can be no assurance of it. For there are the same kind of Exhortations in places, which are by all acknowledged to belong to Christ's last coming to judgment only: As *Mat. 25. 13. 1 Cor. 15. 51, 52. 1 Thessal. 4. 15, 17.* The reason, and application of which last, is given in the following Chapter from the 11th to the 7th verse, *viz.* because of the uncertainty of the time of the Lord's Coming.

3. The consequence of the Third Reason may safely be acknowledged, *viz.* That then the Beast with the Little Horn in *Daniel*, must be the same with the Beast in the *Revelations*. For it has already been sufficiently demonstrated so to be in the proof of the 15th Proposition, Coroll. 2. And as for the inconsistency of those Expressions in the first and last Chapters of the *Revelations*, with the rise and continuance of the Little Horn in *Daniel*; it is answered by the strength of the 15th Proposition, and Coroll. 1. Prop. 12. And by the familiar use of such kind of Expressions (as those of the *time being at hand*, and the *doing things shortly*, and of their *coming to pass very shortly*) to denote only the beginning of a scene of Action within a little while, which requires a long time to finish it. As may be seen in particular instances in the Answer to the Objection against the 20th Proposition.

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### The Constant Uniform Signification of Lib. II.

That which does the most manifestly evidence, how little those that raise this Objection do believe it themselves, is, that they all allow the *Thousand years* in the 20th Chapter of the *Revelations*, to be literally understood, which is sufficient to convince them, that the *short time*, and the *time being at hand*, and the *coming shortly to pass*, cannot possibly be understood of the last completion of the things in that Prophecy; and therefore that it can signify no more, than that they should *shortly begin* to be fulfilled; as it is usually said of long continuance of time, that it is *at hand*, or that it will *shortly come*, to signify that it will *shortly begin*.

4. All the strength of the last Objection lies in the likeness of the Little Horn in the 7th Chapter, to that in the 8th Chapter.

But who could ever take the Two Little Horns in the 7th and 8th Chapters, to be so very like one another, that has but the least patience to consider them impartially? It is so plain, that the Little Horn in the 8th Chapter must be *Antiochus Epiphanes*, that it is generally agreed upon by almost all kind of Interpreters: But it is as plain, that the other in the 7th Chapter is succeeded by an Eternal, Universal Kingdom of the Son of Man, which is called the *Greatness of the Kingdom under the whole Heaven*. Now was there any thing ever like this in the times immediately after the death of *Antiochus Epiphanes*, who was near 200 years before Christ? or any thing like it at the end of the Kingdom of the *Greeks* many years after it, which was above 60 years before the birth of Christ?

And therefore do we find *Grotius* at such a pinch to reconcile these Inconsistencies, that he is forced to interpret the *Son of Man* to signify in this place the *Roman Nation*: Whereas the name of the Son of man, in the 7th of *Daniel*, was so generally known amongst the Jews to signify the *Messias*, that the High-priest immediately rent his Cloaths when he heard our Saviour making himself known by that name; and he and they forthwith concluded him guilty of Blasphemy, because they took him but for an ordinary Person, as has been before observed in the proof of the 13th Proposition. And nothing can more demonstrate the hardness of *Grotius* for the defence of a singular Opinion, than to see him venture at so likely a danger of Blasphemy to maintain his post.

CHAP.

### Cap. 8. A Beast, and its Parts, all over Daniel.

#### CHAP. VIII.

*An Universal Tradition, for some hundreds of years after the time of the Prophecy of Daniel, That the Fourth Kingdom in the 2d and 7th Chapter, is the Kingdom of the Romans. This demonstrated from the Text, in 15 Particulars.*

LET us now see what mountains of absurd Consequences must be cut through, to avoid the formidable dangers that are pretended (upon the account of the forementioned Objections) to lie in the other way. It may well be imagined, That this new Invention must put a very unnatural force upon the Text, and have very great inconveniences in it, because it is against the Judgment of all the *Jewish* Rabbies, both before and after Christ, for 900 years after the Prophecy was given, and till it came to appear to the *Jews* to be their great Interest to hinder the triumph of Christianity over the Empire from being thought to be the Kingdom of the Son of Man destroying the fourth Beast: And therefore seemed it very useful for them to make the fourth Beast to be, not the *Roman*, but a part of the *Grecian* Monarchy.

It is also against the whole current of all the Learned Christian Fathers, at least till *St. Jerom's* time, near a thousand years after the Prophecy was given, and above four hundred years after Christ: *Ergo dicamus*, says he, *quod omnes scriptores Ecclesiastici tradiderunt*. Which is almost as much as to say, That it was an Universal Tradition, or a Tradition of all the considerable persons of the *Catholic Church* to his time, That the fourth Beast was the *Roman* Monarchy; and so that the third Beast must be the whole time of the *Grecian* Monarchy, from its succession to the *Persian*, which is by all granted to be the second.

Is not this sufficient to make any man confident, That the Prophecy does of its own accord offer this Interpretation to the common sense of men, when it thus appears to be the impartial Judgment of all the Learned World, both *Jews* and

In cap. 7. Dan.

See References.

Dan. VII. Christians, before there was any particular Interests to be served by it.

It has also been, and is still, the Judgment of even the most Eminent of the Church of *Rome*; tho' it be more for their Interest than any others, that the fourth Kingdom were any thing rather than the *Roman*; which does sufficiently shew that they are forced to allow it: For they can have no manner of advantage from that concession, and therefore must it be the impartial sense of their minds; but it would save them a great deal of trouble to deny it, if they fairly could; and that shews the evidence for it to be too clear: And this gives as strong a presumption against the possibility of any other sense, as can almost be given from Authority.

It is therefore well worth the enquiry, What might be the grounds of so universal and impartial an Agreement, amongst all the differing Parties of all sorts, about this third and fourth Kingdom.

Dan. 7. The first Reason that may be observed for it, is the plain intimations in the Prophecy, That the third Kingdom is the whole time of the *Greeks*, from the *Persians* to the *Romans*.

1. As first, in the Text it self, the third Kingdom has the same name of *A Kingdom*, that hinders all the rest from being possible to be understood of single Kings, or of different Sovereignties in the same Empire, pag. 106. There is the same ground then against the parting the Reign of *Alexander* and his Captains into a third and fourth Kingdom, which in reality are but one and the same Kingdom of the *Greeks*.

2. It is against all the significations of Kingdoms besides, that are represented by any whole Figures in this Book of *Daniel*; and the common usage of Prophetical Terms, especially in the same Book, is the best Rule to determine their signification, by Rule 2. Now, by the confession of these men themselves, and the unanimous consent of all Interpreters, every whole Figure that is said to signify a Kingdom, does signify the whole time of a Ruling Nation or People. In that one constant acceptance, we find it in no less than Ten distinct Figures, not counting in this third Kingdom. There are eight mentioned, besides the third, in the 2d and 7th Chapters, and two in the 8th; for the Kingdom of the *Stone*, and of the *Son of Man*, are

are two of those Schemes: So that there is at least Ten to nothing against it, That the third Kingdom is the whole time of the Monarchy of the *Greeks* after the *Persians*. And that which appears to be the constant use of expressions in so wise and judicious a Writer, as the Prophet *Daniel* was, may be very securely relied upon, as an unquestionable ground to determine his meaning, whenever the same expression is used in any other place, in which it is not so clearly known. Rule 2, 3.

3. It is against all the other known representations of the different kinds of Supreme Powers in the same Nation all over *Daniel*, or the *Revelations*, that they should have two distinct Figures to represent two different kinds of them, even according to the Interpretation of these men themselves. For all the differences of Supreme Powers in the same Nation everywhere else, are granted to be set out by the parts or appurtenances of whole Figures: As, in the 8th Chapter, that which represents the Succession of the *Persian* after the *Median* Kings, in the same Nation of the *Medes* and *Persians*, is the Two Horns of the Ram, not two different Beasts. And the four divisions of the *Grecian* Monarchy, with the Rule of the first King, are set out by four Horns, after one great Horn, which belonged all to the one He-Goat. The Ten Kings arising out of the fourth Kingdom, and the One after them, are represented by eleven Horns of one and the same Beast, in Chap. 7. 24. And the same Ten Kings in the fourth Kingdom of the Image, in the 2d Chapter, are shewn by the Ten Toes of the Feet. The Seven successive Kings also of the Kingdom in the *Revelations*, and the Ten Kings, who are all at a time in that *Roman* Rule, are represented by the Seven Heads and Ten Horns of that One Beast. All which, if counted up together, will be found to be the odds of above Forty to Nothing, against the dividing of the single Reign of *Alexander*, from those who succeeded him in the same Nation, and against the representing him by one whole Figure.

4. The Third Kingdom is certainly that which succeeded the Second; and the Second by all is agreed to signify the *Persian* Kingdom; and what a kind of Kingdom it was that succeeded the *Persian*, the Prophet himself informs us in the 8th Chapter; where the King of *Greece*, who overthrew the *Persian* Monarchy, does signify the whole time of the *Grecian* Monarchy, with a first Conquering King in it, and a four-fold Kingdom after him.

Dan. VII. him. And therefore here also must this Third Kingdom, that succeeded the *Persian*, and is represented in this 7th Chapter by One Beast, as that was in the Eighth, be the same time of the *Greek* Monarchy from its Conquest of *Persia*, to the end of it.

v. 8. 5. The proper Character of the Kingdom of the *Greeks* (which *Alexander's* Reign was but a part of) is a Kingdom first under one King, then divided into four, and joyned together in one Figure, as appears in the 8th and 11th Chapters, where the Kingdom of the first King is said to be divided towards the four winds of Heaven in both those Chapters. Wherefore since the Third Kingdom in the 7th Chapter is shown by a Leopard with four Heads, and four Wings (to make sure of the number Four) If that be *Alexander's* Kingdom, it must be his Kingdom divided into four; and then it is the same with the whole *Græcian* Monarchy settled in the four lasting Kingdoms of it, mentioned as the one Kingdom in the 8th and 11th Chapters.

v. 4. 6. Besides, that the Leopard with the four Heads, and four Wings, must signify such a divided Kingdom, appears from all the significations of Heads and Horns; and all the parts of Figures signifying Dominion in any place else of this Book, and of that of the Revelations. As in the 8th Chapter twice; in the 2d Chapter, in the feet and toes (the same with the fourth Beast and his Ten Horns in the 7th Chapter) pag. 104, &c. which also are Ten Kings in one Kingdom; and the Ten Horns of the Beast in the Revelations, are of the same signification, Prop. 15. So that the Leopard being granted by all to be a *Græcian* Kingdom, there is at least Five to nothing clear to the contrary, that the four-headed Leopard is *Alexander's* Kingdom divided into four, which we know to be the fourfold Monarchy of the *Greeks*.

v. 6. 7. If *Alexander's* single Reign were the Third Kingdom shown by the Third Beast in the 7th Chapter, and his Ten Captains immediately after him were a fourth Kingdom shown by the Fourth Beast with Ten Horns; then that Kingdom, which was represented but as One and the same in the 8th and 11th Chapters of the same Prophet, would be represented as One and Three.

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Dan. VII. For there would be one Kingdom under *Alexander* alone, shewn by the Third Beast, chap. 7. Another under his Ten Captains, shown by the Fourth Beast; and a Third by the fourfold Kingdom of the four Horns of the He-Goat in the 8th Chapter: And thus one Kingdom shown by one Beast only in the 8th Chapter, should be two Kingdoms shown by two Beasts in the 7th Chapter, and a Third Kingdom besides, shown by a part only of that one Beast in the 8th Chapter, which represented the whole time of them all; which would suppose that the Prophet had no consistency at all with himself in his Figures; but that he did set them down at all adventures in contradiction to one another: And this also must be supposed of him without the least plain ground from any thing that he had said to countenance it; which is a sufficient warrant to make us determine, that all this is more than these Men have any ground to affirm of him, and contrary to what he is every where represented, viz. As a very profound wise Man; and even contrary to all the experience that we have of it in all the Figures, which are granted to be known, wherein he is acknowledged by All to observe a constant and determinate usage of them in one only signification.

8. Again, when we see the *Græcian* Monarchy after *Alexander* represented as a fourfold Kingdom in known and plain terms in the 8th and 11th Chapters, to make the next Kingdom after him to be a tenfold Kingdom of his Captains in the 7th Chapter, is to shut ones eyes against what the Prophet had plainly said in those two Chapters: And which he seems openly to refer to by the four Heads of the Leopard. And what a strange contempt of a Prophecy is it, to reject a Figure of a Kingdom, that has just the same marks that it is set out with in two open known places which expressly name it, and to take up with another in the stead of it, that has such marks as that Kingdom was never before set out with by the Prophet? That is, to pass by the Leopard with the four Heads (which yet is granted to be a part of the Kingdom of the *Greeks*, that is mentioned in the 8th and 11th Chapters, by their own confession) and instead of it, to chuse a Beast with Ten Horns representing ten Kingdoms for the rest of the *Græcian* Monarchy, which had before been twice called a fourfold Kingdom; but never a Kingdom with Ten Kings in it?

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*The Constant Uniform Signification of Lib. II.*

9. The Prophecies of *Daniel* we see were wrote by himself, Chap. 8. *V. vs.* 9, 10. As *Josephus* affirms of him also from the Ancients; and he did not conclude them till after the *Persian* Monarchy was begun under *Cyrus*, chap. 10. 1. So that he lived under the *Babylonian* and *Persian* Monarchies, and names them both, and the *Græcian*: And he Prophecies of the whole *Græcian* Monarchy in particular under the Figure of a Beast, Chap. 8. as is by all granted.

When therefore we find in the 7th Chapter, just before the 8th, the mention of three Kingdoms succeeding one another, represented by three Beasts, The Two first of which the Prophet knew to be the *Babylonian* and *Persian* Monarchies, (as all do grant) What ground in the world have we to question, whether he means by the third Beast, or third Kingdom, the whole *Græcian* Monarchy from its Conquest of the *Persian*, since it is acknowledged, that in the very next Chapter after this 7th, he foretells that whole Monarchy of the *Greeks*, under the Figure of a Beast? There is certainly more ground from the Prophecy to conclude, that he means by the third Beast in the 7th Chapter, the whole time of the *Greek* Monarchy from its Conquest of the *Persian*, than that by the first of the three must be meant the whole *Babylonian* Monarchy. For the *Babylonian* is not any where else said, by name, to be represented under the Figure of a Beast, as the *Græcian* is in the 8th Chapter, immediately after.

We have reason therefore to be confident, that the Prophet, that understands by the first and second Beasts, the *Babylonian* and *Persian* Monarchies to their last end, cannot by the third understand only a part of the *Græcian* Monarchy after the *Persian*; and by the fourth, the remaining part of it. And if men may be allowed thus to disregard all examples of the significations of things of the same nature, they may chuse any interpretation that they can fancy; and with the same freedom may they maintain, That by the first Beast is meant the single person of *Nebuchadnezzar* alone; and by the second, another Conqueror some Hundreds of years after; and by the third, *Pompey*; and by the fourth, what they please: If they may interpret one of these Figures to be a single person, There is as much reason to make them all of the same kind: And to affirm any thing thus at all adventures, without any regard to the known examples

## Cap. 8. A Beast, and its Parts, all over Daniel.

amples of the same kind, is both against all the Rules of any other Interpretations of Scripture, and takes away all manner of hopes of being able to determine the sense of any Scripture.

10. To this may be added, That the Order, and Time of the several Visions, do confirm this Application of the four Beasts in the 7th Chapter, to the four succeeding Monarchies from the Prophets time.

For as these four Beasts have been found to be the same with the four Kingdoms in the 2d Chapter (Page 104, &c.) so does it appear from the time of the first of them in the 2d Chapter, compared with that of the first in the 7th, That they must be both the whole *Babylonian* Monarchy, not any single Reign; because that in the 2d is applied to *Nebuchadnezzar*; and that in the 7th was seen in the time of *Belsazzar*, after the death of *Nebuchadnezzar*; and therefore must the first Kingdom in both Chapters signify an Empire common to *Nebuchadnezzar* and those that came after him; That is, the whole Monarchy. Now the 8th Chapter, whose vision was after that in the 7th Chapter, assures us by the same kind of Figures, viz. by Two Beasts, That the two next Kingdoms are the *Persian* and *Græcian* Monarchies by name, to the time of their last end. And when the Prophet had thus seen afterwards the *Persian* and *Græcian* Monarchies represented by the Figures of Two Beasts, Can it be with any manner of Reason thought, that he could Judge the 2d and 3d Beast in the 7th Chapter, to be any other Kingdoms, than those very same, which he had in the 8th Chapter seen represented by the same kind of Figures, and which were made known to him to be Kingdoms, that should succeed in order to the first in the 7th Chapter, and which he knew in the time of *Cyrus*, by his own experience, was verified of the *Persian*? Especially if it be considered, that there is not the least intimation from him, to make any think the second and third Kingdoms in the 7th Chapter, to be different things from the *Persian* and *Græcian* Kingdoms, known by name, in the 8th Chapter.

11. It is impossible, That the fourth Kingdom in the 7th of *Daniel*, should be a Kingdom of the *Græcians*, because it was to be consumed by the Kingdom of the Son of Man in the 2d Chapter.

## 122 The Constant Uniform Signification of Lib.II.

Dan. VII. which has been found to be most unquestionably some Kingdom of Christ upon Earth, by Prop. 13.

For the *Græcian* Monarchy was totally destroyed long before the Birth of Christ. And it has been observed how monstrous a shift that of *Grotius* is upon this occasion, such as may very well amaze any one that considers it, and his great abilities together. To be constant to his Hypothesis, he will have the Kingdom of the son of Man, signify the Kingdom of the Romans; and the Kingdom of the Saints, to begin at the destruction of Jerusalem by the Auxiliary Armies of the Romans, who therefore must be called the People of the most High, because The people, amongst whom God was to have his Church. But the extravagance of this, has been formerly considered; and nothing can give us better satisfaction, what absurdities he is capable of owning for the sense of a Prophecy, when he has set his heart upon a supposition, that needs it.

12. The end of the Fourth Beast is at the destruction of the little Horn. But if the Fourth Beast were the *Græcian* Monarchy, The Little Horn must be *Antiochus Epiphanes*, as is by all granted; and then at the end of him, the whole time of that Monarchy must be ended: Whereas the *Græcian* Monarchy continued above an Hundred years after his death.

v. 22. 13. The Little Horn of the Fourth Beast was to continue, till the Saints came to possess an Universal Kingdom over all the World, which since it is acknowledged to signify a Reign of Christianity in the World, is certain, could not happen till some Hundreds of years after *Antiochus Epiphanes*; and therefore neither could he be the Little Horn; nor the Fourth Beast, the *Græcian* Empire.

v. 25. 14. The Time, Times, and the dividing of Time, at the end of which, The Little Horn, and the Fourth Beast to which it belongs, are said to be destroyed, are the same times with the time, times and an half, in the 12th Chapter, pag. But those in the 12th Chapter end before Christ's coming to the last Judgment, *ibid.*—And therefore cannot the Little Horn, and the Fourth Beast, be any time of the *Græcian* Monarchy.

15. The Fourth Beast in the 7th Chapter, is so far from being any part of the *Græcian* Monarchy, that it is most certainly the Roman: For as nothing can be understood by a Fourth Kingdom from *Nebuchadnezzar's* Kingdom (agreed by all to be the *Babylonian*

## Cap. 8. A Beast, and its Parts, all over Daniel.

123 Dan. VII. nian Monarchy) but the Reign of some Ruling Nation, which was a Fourth from the *Babylonian*, which is known there to be the First; so hath it the individual Characters of the Beast in the Revelations, which has been already shown to be a *Roman* Dominion, as may be seen Prop. 15.

### References to the Eighth Chapter.

<sup>a</sup> *H*ieronymus in c. 7. *Daniel*. Let us therefore say, what *All Ecclesiastical Writers* have delivered, That in the end of the World, when the Kingdom of the Romans is to be destroyed, there shall be Ten Kings who shall divide the Roman World among themselves; and that there shall be an Eleventh little King, that shall arise, and overcome three of those Ten Kings, &c.

<sup>b</sup> *Malvenda de Antichristo*, p. 222. For *All, both Jews and Christians*, look upon it as unquestionable, That the Third and Fourth Beasts are plainly distinct from one another; so that he must have lost his wits that can think otherwise.

*Maldonat*, in c. 7. *Dan*. The fourth Kingdom is the Kingdom of the Romans; and so all take it to be.

*Calovius*, in c. 7. *Dan*. All agree, That the Fourth Kingdom is the Kingdom of the Romans, as well the *Ancients* and the *Jewish Church* both before and after Christ; and the *Christian Church* for the first Four hundred years, as the *Moderns*.

<sup>c</sup> *Perrinus*, in c. 7. *Dan*. This Fourth Beast, according as all interpret it to be, and as the matter it self does shew it, did represent the Figure of the Roman Empire.

*Malvenda*, in c. 7. *Dan*. p. 222. That the Fourth Beast is the Roman Empire, is certain, and agreed upon by all that profess the name of Christ.—The Reader then is thus to be set in the Right Road, and the King's Highway.

*Ibid*. *S. Hierom* and others, do very clearly shew, that *Porphyry's* Opinion is a perfect madness.

*Alcasar*, Sect. 5. in c. 13. *Apoc*. It cannot be denied, but that there is a plain allusion in the Ten Horns of this Beast, to the Fourth Beast in the 7th of *Daniel*,—which does very plainly appear to be the Figure of the Roman Empire. Item Sect. 3. in v. 1. The Beast out of the Sea does evidently allude to the Fourth Beast in the 7th Chapter of *Daniel*; and 'tis most clear and evident, That that Fourth Beast of *Daniel* is the Figure of the Roman Empire in an Idolatrous State.

<sup>d</sup> *Theodoret*, in c. 7. *Daniel*. Some would have the Fourth Kingdom to be the Rule of *Alexander's* Successors: But they should have remembered, that the Golden-Head was the *Babylonians*, and that the second Kingdom was the *Persians*; the third then must be the *Græcians*; and the fourth the Romans.

*Ibid.* But at present — I cannot but admire, that there should be some pious Men, who should take the Fourth Beast to be the *Macedonian* Kingdom. For they should have considered, that the Third Beast has four Heads, which does *openly show* the fourfold division of the *Greek* Empire after *Alexander's* Death. — And then, that the Fourth Beast has Ten Horns, — And that they were but Four, and *not Ten*, that continued the Reign of the *Greek* Monarchy after *Alexander*.

*Ibid.* That ought to be observed, that the Prophet saw the Third Beast with Four Heads upon him; And the He-Goat (Chap. 8.) after the first Horn was broken, to have had Four in the room of it, to make it clear, and unquestionable, That the He-Goat, and the Third Beast were but one and the same thing.

## C H A P.

## C H A P. IX.

*The Recapitulation of the Demonstration of the Sixteenth Proposition; And from thence shown, that Heads and Horns are indifferently used for the same thing; And that the distinction of one Successive Head, or Horn, from that before it, is, A new name of the Governing Power, after a settled continuance of it.*

From the Conclusion in the foregoing Chapter, that the Fourth Kingdom in the 7th of *Daniel*, is certainly the *Roman* Monarchy, and *not any part of the Grecian*; It does now appear, what is the undoubted and known signification of all the Figures of Rule and Dominion in *Daniel*, which is the proof of the Proposition at first laid down. For it now appears,

That the four first whole Figures in the 2d and 7th of *Daniel*, are the *Babylonian*, *Persian*, *Grecian* and *Roman* Monarchies; And that the last Kingdom in each, signified by the *Stone*, and the Figure of the Appearance of the *Son of Man*, is the Rule of God's Church, or of the People of God; and then the two Figures in the 8th Chapter, are known to be the *Persian*, and *Grecian* Monarchies; And thus we find the first part of the Proposition abundantly assured, *That not only the Figure of a Beast, but any other whole Figure all over the Prophecy of Daniel, does signify a Ruling Nation, or Monarchy.*

Observ. 1.

That for the rest of the Proposition about the parts of the Figures, we find that the two Horns of the Ram, and the first and four Horns of the He Goat, do signify so many Supream Powers in those Ruling Nations. And in the first of them, or the *Persian*, those Supream Powers appear to be successive Governments of the *Medes* and *Persians*, because 'tis said of the two Horns of the Ram, that the *biggest of them came up last*, where the difference betwixt the Successive Horns is the Title of *Media*, or *Persia*. And in the *Grecian* Monarchy it appears also, that the divers Supream Powers in it, signified by the Horns, are in a Succession over the same Nation of the *Greeks* in respect of the first Horn, and the other four; For it is said that the *first was broken*,

Observ. 2.

Dan. 8.

Dan. VII.

v. 9.

Observ. 3.

Observ. 4.

Observ. 5.

broken, and in the place of  $\pi$  came up four others, that is, they came up after him; But the four Horns, in respect of one another, signify only the division of that Monarchy into four Kingdoms, because they are said to come up all together in the room of the first Horn. Which is exactly according to the Rule for their signification in this Proposition. And then a single particular King in one of the Divisions of this Monarchy, is set out by a little Horn, coming out of one of those Horns, as a part only of the time of the whole Horn. The four Wings also, and the four Heads of the Leopard in the 7th Chapter, shew us the four-fold Kingdom of the Greeks in that Monarchy. The ten Horns of the Fourth Beast do represent the division of the Roman Monarchy into Ten Kingdoms; for they are represented as being all up at the same time with the Little Horn. The ten Toes of the Image do also represent the same thing.

It appears also from the four Heads of the Leopard, and the four Horns of the He Goat (which signify the same thing) that an Head and an Horn have the same general signification of the Supreme Power of a Nation, and are indifferently used to signify the same particular Supreme Power in the same Nation.

It may also be observed, that the distinguishing Character of a new Succession of the Ruling Power in the same Kingdom, that is set out by a new Head, or Horn, coming after another, is a new name of the Ruling Power publickly owned.

For though the Persian Rule was in the same Nation of the Medes and Persians with that of the King of Media, yet because he had the name of the King of Persia instead of the King of Media, he is represented by a new Horn of the same Beast. Many other differences were there in the Persian Line, as different Families, different behaviour to the Church of God, &c. but all these made no change of that Horn for any other; and the same may be observed by the Horns of the He Goat in the Græcian Monarchy, where, though there were many other accidental Differences amongst the single Persons comprehended under the same Horn, yet they continue notwithstanding but one and the same Horn.

It is also apparent from the Figure of the Greek Monarchy, that it is the continuing Settlement of a Form of Government, which makes it an Head, or Horn, or a change of the Government of the body of a Nation. Thus we see it was in the four Horns of the Leopard, and

Dan. VII.

and He Goat, which did signify the Greek Monarchy when it came to a settled appearance of four Kingdoms; whereas there was nothing to represent the continued Scuffles of Alexander's Captains before that settled Form of the Monarchy.

And further, That these parts of Figures do also represent those several Supreme Governments for the whole time of their duration under all the single Persons that are in the possession of them after one another, is certain from the continuance of the several Horns, and the Little Horn on the Fourth Beast, till the time of the last coming of the Son of Man; And also from the time of the Little Horn in the 8th Chapter, which is said to be in the latter time of the Kingdom of the four Horns: For before the time of that Little Horn, there had been many Successions of single Persons in each of the four Kingdoms, that is, in the Ruling time of each of the Horns.

Wherefore we may now most certainly conclude, That the Prophecy of Daniel is every-where constant to it self in the signification of every one of its Figures, and that there is but one uniform signification of the Prophetical Figures of the same kind throughout the whole Book; and therefore may one thereupon conclude with still more assurance, That

By a Beast, as the common Subject of its Heads, or Horns, is signified a Ruling Nation, or People.

By the Horns and Heads of a Beast, the several kinds of Supreme settled Government in it.

And that either in succession to one another over the same place, if those Heads and Horns be described to come after one another.

Or so many distinct Sovereignities, or Kingdoms, of one and the same Ruling People, if they be described to be in Rule all at the same time.

And in both these kinds do the several Heads, or Horns, signify the continuance of that Government, or divided Kingdom, to their last End.

To this whole Discourse, about the Sixteenth Proposition, do the generality of the Roman Interpreters agree, which all must necessarily do, who grant as they do, that the Fourth Kingdom in the 7th of Daniel, is the Roman Monarchy.

Observ. 6.  
Ribera in  
cap. 17. Apoc.  
num. 15, 16.

v. 25.

CONSENT.

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*The Constant Uniform Signification of Lib. II.*

The only difference of some of them from the rest is, that the Ten Kings, and the 11th after them, shall be after the whole Roman Monarchy is ruined, and has lost the name.

*References to the Ninth Chapter.*

<sup>a</sup> Rotius de jure B. & P. L. 2. c. 9. Art. 3. — *Populus est ex eo corporum genere, quod ex distantibus constat, &c.* The people are a Body of the kind of those, which are made up of things distant from one another. *Item*, Art. 8. It matters not which way they are Governed, either by Monarchs, or by many, or by the multitude: For it is the same Roman people, under Kings, Consuls, and Emperors.

T H E

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The Third BOOK.

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T H E

Particular Signification

O F

## THE BEAST,

And its Heads, and Horns,

In the REVELATIONS.

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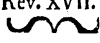
## CHAP. I.

*The Interpretation of The Beast in the Revelations, and of its Heads, and Horns, in the 17th Proposition, Three Objections answered. The inconsistency of the Roman Interpreters with themselves. Bellarmin more Ingenuous, but forced thereby to give up the Cause. Grotius to mend the matter, runs into greater Absurdities than any of them. Conjectures about the first Five Heads.* Rev. XVII.

**A**FTER the knowledge of the Constant Uniform Signification of a Beast, and of the Heads, or Horns of a Beast all over the Prophecy of Daniel, any one would be ready to conclude with himself, That it was no hard matter now to determine the signification of the Heads, and Horns, and of the Beast it self, which is the Subject of all the latter

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latter

Rev. XVII.  latter part of the *Revelations*: since it has been already found, that all those peculiar Figures of Empire, and Sovereignty, and the particular Phrases and Style belonging to them in the *Revelations*, are just the same with those of the like kind in *Daniel*, and are not so distinctly to be found in any other of the Prophets besides.

But the undoubted confirmation of this, is the assurance that we have of the 15th Proposition. For by that it appears, That the Beast in the *Revelations* is the Fourth Beast in the 7th of *Daniel*, and that it has the same, and that a very great many most peculiar Characters and Expressions attributed to it, by which that Beast in *Daniel* is described.

Wherefore according to all the Examples that are to be found in that Prophecy, from whence it appears that these Figures in the *Revelations*, and the most peculiar Expressions about them are taken, it is unquestionable, That

Prop. 17.

*The Beast in the Revelations in its general notion, as the common Subject of its Heads, and Horns, does signify the Rule of the Romans in general.*


*The Seven Heads of it, successive Changes of the Sovereign Power of that Nation.*

*The Ten Horns, the division of that Empire into so many distinct Sovereignities.*

There need no more be said for the proof of this, than that the Seven Heads are said to succeed in this order: *Five, one, another, &c.* to shew them to be successive, *Revel. 17.* and that the Ten Kings are described as acting all together with the Beast.

For according to the signification of a Beast, and its Heads and Horns, with these Characters in *Daniel*, they must signify so many successive Sovereign Powers, and so many divided, distinct Kingdoms of one and the same Nation, by *Prop. 16.*

And the Prophecy of *Daniel* is the chief Example of the mystical use of Beasts, and their Parts, and to which all the Expressions about the Beast in the *Revelations* are found to refer, *Proposition 15.* — And the Beast in the *Revelations* is certainly some Roman Rule, by *Prop. 6.* — Therefore by Rule the 2d, The Beast, its Heads, and Horns, do signify the Rule of the Romans under

under so many successive Changes of the Sovereign Power, and divided into so many distinct Sovereignities, as are represented by its Seven Heads, and Ten Horns. 

But it may possibly be pretended, that there are clear grounds in the *Revelations* against the making the Prophecy of *Daniel* a Rule of Interpretation for the Figures in the *Revelations*. For the Figures in the *Revelations* have a different use from those in *Daniel*. For example,

1. There are three several shows of one and the same Roman Monarchy, and following immediately one after another from the 12th to the 18th Chapter of the *Revelations*; which according to the use of such succession of Figures in *Daniel*, must signify three several Ruling Nations; *Prop. 16.* Besides, that one of these three Beasts is expressly described in succession to the other, Chap. 13. 2. But it must be remembered, That it is according to the use of the Figures in *Daniel*, to represent the same Kingdoms by different Figures in different Visions; as in the 2d and 7th Chapters. And in the 8th Chapter, two of those same Kingdoms by two new Beasts; and it is certain, that the two Shows in the 13th and 17th Chapters are in two several Visions, and that they are one and the same particular state of the Beast, by *Coroll. 2. Prop. 10.*

And though the Beast in the 13th Chapter be described to be in succession to that in the 12th Chapter: yet 1. it is described, as a new Vision of a Beast with the same proper marks upon it, which the other had before it, viz. the Seven Heads, and Ten Horns: And next, it must be considered, That though they be two different Beasts; yet it is plainly said, That the one is *Satan*, or the Devil, and so does signify only a spiritual Rule of the Devil in the Roman Empire, and no different Temporal Empire from the other; and then it signifies no more to the making two different Monarchies, than *Nebuchadnezzar's* Image, to the constituting of a new Monarchy of the *Babylonians*, distinct from that which was represented by the Head of the other Image, Chap. 2.

Chap. 12. 9.

2. It will be further urged, that in the 13th Chapter, There are Two Beasts represented as rising up after one another, which according to *Prop. 16. Part. 1.* must signify in *Daniel's* way two different Ruling Nations.

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This would signify very much (by Rule the 2d) if the Text did not make it appear, that they were not successive to one another. But it is expressly said, That the Second Beast did exercise all the power of the First Beast before him, and that all for his Service, as appears v. 12. The Text does therefore expressly affirm, that the power of them both is but one and the same power, or Ruling Nation. And yet to show that the signification of a Beast in *Daniel* does hold good in this use of it also, it will be explained how this First Beast does also signify the Rule of the *Romans*, but in another manner of Kingdom than that of the first Beast is, so as that they are both in being at the same time. For this second will be found to signify their Church-Rule, as the first does the Rule of the State, Prop. 24, & 25.

3. It may also be objected, That the two Horns of the second Beast, Chap. 13. according to *Daniel*, must signify distinct Sovereignties, Prop. 16. *Observat.* 2, & 4.

But since these Horns have no mark of Rule, or Dominion joined with them, and are particularly said to signify the likeness of that Beast to a Lamb, that does sufficiently shew a particular exception of them from the general Rule in *Daniel*. And yet they may also signify the two distinct Kingdoms, or Jurisdictions of that Beast over the Temporal and Spiritual Affairs of that Nation.

After this, how manifestly does it appear to be but a Contrivance only to serve a turn in *à Lapide, Ribera*, and a number of other eminent Persons of the Church of *Rome*, to make the general notion of the Beast in the *Revelations*, to signify the World in general; and the seven Heads to be seven Ages of it, with the several Tyrannical Powers, which persecuted the Church of God in each of them, notwithstanding that they are agreed with all other Interpreters about the Constant Uniform Signification of a Beast, and of its Heads, and Horns, all over the Prophecy of *Daniel*; and that the fourth Beast there in the 7th Chapter of *Daniel*, is the particular Monarchy of the *Romans*; and that the Little Horn of that Beast is the same with the last Head of this Beast in the *Revelations*? And yet do they not shew the least intimation from the Text to countenance this Contradiction to their own Judgments about the same Words and Phrases, nor offer to give any Example from the Figures of the like kind to ground their fancy upon.

Bellarmin

*Bellarmin* indeed is more ingenuous; he owns the known Signification of Beasts in *Daniel*, and that the fourth of the 7th Chapter is in particular the same with that in the *Revelations*; and from the certainty of both does acknowledge, that the Beast in the *Revelations* does signify in general the *Roman* Empire; and that the Heads of the Beast must be all Heads of the *Romans*; and that the time of that called the Beast, is not yet past. And what more convincing proof can there be for the irresistible Light that there is for these things, than to see so able a Judge of the concern of his Church in this Affair, to be forced thereby to yield to it without any the least shew of advantage from it to serve the Cause that he is so zealous for? But especially when we see him thereby forced to desert all the other Defences of his Brethren, and to reduce the whole merit of the Cause about the Charge laid against his Church, to this only issue, *viz.* Whether the Imperial *Roman* Government, that was in Rule at the time of the Vision, has been since that time cut off, and succeeded by another form of Government; which is to reduce the whole Dispute about the matter of so great importance in the consequence of it, to a question about the truth of a matter of fact only in History, and which is given against him *a* by *Alcasar*, and by *Ribera*, in express words, who says, that the *Roman* Empire is now at an end.

Therefore is it that *Grotius* is so highly applauded for that Masterpiece of his, in confounding the acceptation of a Beast, and its Horns, in *Daniel*, by denying the fourth Beast in the 7th Chapter to be a Rule of the *Romans*, which is the only true way to strike at the root of any settled Interpretation of the Beast, or its Heads, in the *Revelations*. But then we see it was necessary for him to run into a greater absurdity than any of these to maintain it, as his Opinion about the coming of the Son of Man has been already made to appear. And there need no other proof of the falseness of his Interpretation of the Heads of the Beast, than to be satisfied, that the coming of the Son of Man in the 7th of *Daniel*, is the Kingdom of Christ. For that establishes such an uniform acceptation of the signification of the Heads, and Horns of a Beast all over *Daniel*, as makes his new contrivance about the seven Heads of the Beast in the *Revelations* to be against all the constant Prophetical use of them.

From

# The Particular Signification of The Beast, Lib.III.

From hence then it does sufficiently appear, That the seven Heads of the Beast are so many Sovereign Powers of the Roman Monarchy; and because they are distinguished into five, past at the time of the Vision, one then in being, and others to come, it is certain also, that they are successive; and therefore by Proposition the 16th — are they as many Changes of the Sovereign Power of that Empire, as there are Successions amongst them.

By almost all Protestant Interpreters, are these seven Heads determined to be at least seven Successions of the Sovereign Power of Rome. But because there is no absolutely certain assurance of more than three successive Changes from the Text, of which the sixth is the first Succession (there signified by five are past, one is.) All that can therefore be positively affirmed about the number of the successive Ruling Powers, is, That the three last are certainly successive Changes of the Ruling Power of the whole Roman Monarchy.

I dispute not here the successive Rule of the first five Heads, but rather judge it to be highly probable, that they are the five different Changes of the Roman Government that are ordinarily accounted upon. The Roman Historians do reckon up the Changes of their Government in that order; Bellarmine himself, lib. 1. c. 2. de Pontifice, does reckon up the same number of the Governments of Rome. But yet it seems not to be plainly assured to us, that the five first Heads may not have been all five in Rule at the same time before the sixth, or at least not certain, but that they might have succeeded by more than one single Head at a time. As in the He-Goat in the 8th Chapter of Daniel, it might be said that there was one Horn first, and four more after it, where there is a succession of five Horns, and yet but one successive Change of the Ruling Power of the Greeks: that is, The division of that Monarchy into four, after the time of the single Reign of one King over it.

## References

# Cap. 1. and its Heads, and Horns, in the Revel.

## References to the First Chapter.

<sup>a</sup> A *Leopard*, in cap. 13. *Apoc.* sect. 6. By the Beast out of the Earth, is signified a multitude of Persons, as well as by the Beast that came out of the Sea. Ibid. — As well the one Beast as the other, are taken, not for single Persons, but for a great Multitude, as the Fourth Beast in the 7th Chapter of *Daniel*, Ibid. — As the Beast out of the Sea does contain in it all the Nations of the Roman Empire; so also does the Beast that came out of the Earth.

<sup>b</sup> A *Leopard*, in *Apoc.* c. 12. de 10 Corns. It is most evident, that the Ten Horns of the Fourth Beast in the 7th of *Daniel*, do signify the Roman Empire. But those which are not Roman Commanders, cannot be the Horns of that Beast, Ibid. — Ribera understands by the Beast, the whole World, which does easily fall to the ground of it self. For it is evident, that *Daniel* did prophesy of the Roman Empire only, viz. in the Ten Horns of the Fourth Beast, chap. 7. — Ibid. Another Opinion of his, is, that the Roman Empire shall be idolatrous, which Conjecture is very vain, and empty — For then it would be another Empire; as the Empire that is now in Greece, is quite different from that which is represented by the Third Beast in the 7th of *Daniel*, *Ibid.* in cap. 17. v. 11. — But any one may easily see, how forced all that Interpretation is.

<sup>c</sup> A *Leopard*, in cap. 12. *Apoc.* de 10 Cornibus. — Quod autem Romanorum Imperium sit extinctum prorsus videtur certum; It seems to be altogether certain, that the Roman Empire is destroyed. Again, — It is evident, that the Roman Empire is destroyed, although the Provinces of it be in the possession of other Kings and Emperours.

Ribera in cap. 12. *Apoc.* num. 14. de 10 Cornibus — That which the forementioned Writers apply to the Kingdom of the Romans, because that is now altogether annihilated, we understand of the whole World, over which the Romans reigned.

<sup>d</sup> Tacitus just about the time that the Revelations were wrote, reckons them up in this order in the beginning of his first Book of Annals. — Kings were at first the Governours of Rome. L. Brutus brought in the Consular Government, and Liberty; Dictators were set up upon occasion. The Decemvirs continued not above two years. The Consular Power of the Tribunes of the Soldiers lasted not long. The Domination of Cinna, and Sulla, was soon ended, and Pompey and Crassus yielded to Caesar; and Lepidus and Anthony to Augustus, who took all into his hands under the name of a Prince, or Emperour.

Livy before him had given much the same account for all those Governments which had been up in his time, in his 6th Book. I have, says he, in the five former Books given an account of all the Wars abroad, and the Seditions.

tions at home, which the Romans have had from the first building of the City, to the taking of it, under Kings, Consuls, Decemvirs, Dictators, and Consular Tribunes.

So Onuphrius Panvicius, in his Preface to his *Fasti Consulares*.

— For the City was first under Kings — Then succeeded Consuls — and sometimes under Decemvirs, and sometimes under Tribunes of the Soldiers with Consular Power; and sometimes under Dictators.

Cassiodorus, in his *Chronicon*, gives the same account of the Change of the Roman Government from Kings to Consuls, and from them to the Decemvirs; and the Consular Government again interrupted by the Military Tribunes; and during all these spaces of time, the intermixture of Dictators, upon the creation of whom all other Magistracies were at an end; all which ended at last in the Imperial Government.

"The Jesuit Pererius confirms this upon the Fourth Beast of the 7th of Daniel.

"— Why that Beast is without a name, and all the other three named, — Because, says he, in the other three Kingdoms there was but one kind, or form of Government. But the kinds of Government amongst the Romans were of several sorts. First Regal, then Consular, after that partly Tribunitical, partly Consular; sometimes by Dictators, sometimes by Emperours. Where he leaves out only the Decemvirs, who yet are sufficiently known to have been a peculiar Government distinct from the rest.

If it should be objected, That the *Triumviri Rep. Constituendæ*, were as different a Government from all these, it is to be considered, that that was only the Rule of three single Men for one turn only; And single Persons are no-where made an Head of a Beast. That of the first Horn in the 8th of Daniel, is the King of Macedon, or Alexander, and his Heirs. *Fenestella* does also reject this as no Magistracy, cap. 21.

And these two forms of these Governments, which are the most questioned, viz. the Decemvirs, and the Dictators, have a very sufficient warrant for them from the best approved Writers of the Roman Affairs. *Livy* says of the Decemvirs, Book the III<sup>d</sup>, in the 300th and first year after the building of Rome, The Government of the City was changed from Consuls to Decemvirs, as it had been before from Kings to Consuls. And *Fenestella* of the Dictators, chap. 8. of the Roman Magistracy, — that they were so much the Supreme Power of the Commonwealth, that there was no Appeal from them; and that they had the power of the Lives of the Roman Citizens, and the entire Jurisdiction of the whole Commonwealth; — And that He was called the Master of the People for his Absolute Power.

<sup>c</sup> *Bellarmus*, lib. 1. de Pontifice, cap. 2.

— But neither was the Commonwealth governed always by the same Heads. For in the beginning they had Consuls and Tribunes (after he had before supposed Kings.) And when they were taken away, Decemvirs, Consuls and Tribunes were then recalled; and sometimes had they Dictators, and sometimes Military Tribunes with a Consular Power.

But if any will further contend to have the Senate and the *Interreges*, and the *Triumviri Republic. Constituendæ*, to come in for a share of the Supreme

pream Government, then the five Governments before the Imperial, may be accounted to be those which had been in Rule from the first Succession of the Beast, to the third Beast in Daniel, ch. 7. that is, ever since the Roman Conquests of the Greek Monarchy, and may be reckoned this way to be the Consuls, Dictators, Senate, Interreges, Triumviri. *Reip. Constituendæ*. It is indeed usual to account all the Characters that are given to every Beast in Daniel, from the time that it conquered the Beast that was before it; And according to that, the seven Heads may by some be thought necessary to be accounted for from the end of the Greek Monarchy.

U

. CHAP.

C H A P. II.

*The Eighteenth Proposition, The Three last Kings of the Eight, Rev. 17. 10, 11. are Three immediately successive Changes of Roman Government. This demonstrated. Bellarmin's peculiar fancy of the signification of the number Seven. The Eighth King one of the Six first returned into power. The Nineteenth Proposition, The Sixth King, the Imperial Government at the time of the Vision. Grotius examined in that point. The Twentieth Proposition, The Beast is the next Government of Rome, but one, to the Imperial at the time of the Vision. Dr. Hammond's Objection from the time being at hand, answered.*

Without any farther concern about the particular nature of the first five Heads, or Kings, it may be observed of the rest, That

Proposit. 18.

*The Three last Kings of the Eight in the 17th Chapter, are Three Changes of Roman Government coming after one another in an immediate successive Order.*

First, That they are Three Changes of the Supream Government of the Romans, appears from their being every one represented by an Head of the Beast, which signifies a Rule of the Romans, Prop. 17. and from their being said to Reign one after another, v. 10, 11.

For Heads or Horns of a Beast said to come one after another do all over Daniel signify the successive Changes of the Supream Government of a Nation by Prop. 16.

And Daniel is the only Example of the use of such Prophetic Schemes: wherefore by Rule the 2d, they can signify nothing else here, but three successive Changes of the Sovereign Power of the Romans.

And

And next, That they do reign in an immediate successive Order, does appear from the Number of the Last, which is said to be the Eighth. Whereas, if there had been any more than Two betwixt the Five, that were then said to be past, and this which is called the Eighth, this Last would have been more than an Eighth, according to the number of those that had come in betwixt the Five and the Last, besides those Two that are mentioned.

This is further confirmed by the use of Numbers in Daniel, which denote the Succession of Ruling Powers. As in the four Kingdoms represented by the four Metals in the Statue, Ch. 2. and signified to succeed one another; every Kingdom does immediately succeed that before it. So also do the four Kingdoms in the 7th Chapter of Daniel follow one another in an immediate order. The Two Horns of the Ram in the 8th Chapter, one of which is said to come up after the other, are known to represent the immediate Succession of the Persian Government to that under the Median Kings. The fourth King of Persia after Cyrus in the 11th Chapter, v. 2. is known to be Xerxes in an immediate Succession from Cyrus.

The Succession of the first King, and of the four after him, signified by the Horns of the He-Goat in the 8th Chapter, may indeed seem to be an exception to the rest, because the quadripartite Division of the Grecian Monarchy did not immediately succeed the Reign of Alexander.

But then neither is there any number there used to denote an immediate Succession; There is no mention of a first, and a second King, but only of a first, and four Kings after him, which does not exclude the intervening of others betwixt them, as the name of a first, or second, would do.

And yet, if it be well considered, The Quadripartite Division of the Grecian Monarchy was so much the immediate next form of the Supream Rule of it to the Heirs of Alexander; that there was no other settled Division of that Monarchy that came in between them; and that one would esteem to be ground enough to call it the next immediate successive form of the Grecian Monarchy, when there was no other settled form betwixt the Reign of Alexander's Heirs, and the fourfold Division of the Empire.

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And

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Again, The Beast is never without one of his Heads, even in the time of his Ten Horns to his last ruine, by *Coroll. 1. Prop. 6.* Wherefore upon the falling of one of his Heads, the next in order must immediately arise, or else the Beast would be without an Head, and so without any life in it. For the Ten Horns, from whence alone it could be supposed to have any life besides, are all in the time of the Last Head, by *Coroll. 2. Prop. 6.*

But still further, it may easily be perceived, That the three last Kings are set down in order by the Angel, for no other end, but to shew the time of the rise of the Eighth, called the Beast, and which is the only Subject-matter of all the Visions.

To confirm this, it is plain, That there is none of the whole number of these Kings, but only the Eighth, who have any thing more mentioned of them, than barely the number, that they are known by, and the order in which they lie from that present time, when these things were spoken, to the time of the Reign of the Eighth. The Sixth is therefore only said to be the King, that was at that present time the Sovereign of the Romans, that it might be thereby known, how many Successions of the Ruling Power of that Monarchy there was to be from the time of the Vision to the Reign of the Beast. Now if the order of these Successions had not been immediate to one another, this number would really have signified nothing for that Design; but would on the contrary have been a most certain means of deluding men into a mistake upon very clear and warrantable grounds for it, especially since there is no intimation in the least to incline a man to understand it otherwise.

Wherefore by *Rule the first*, it may be relied upon, that the Succession of the three last Kings of the Eighth in the 17th Chapter, was immediate.

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And so plainly does this appear to be intimated from the Text, that it has the almost unanimous Consent of all the differing Parties of Interpreters. *Bellarmin* indeed has a very singular fancy in this point; he would have the Seven Heads, or Kings, to signify here *all the Emperours*, because the Number *Seven* is generally so used in the Revelations: Whereas nothing is more commonly known, than that when *Seven*, or *Ten*, are divided into broken numbers, as the number *Seven* is here into *Five*, *One*, *another*, &c. they are never used for a perfect number, or to signify *All*. And the mention of the Eighth, which was one of

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of the Seven, does plainly assure them to be just *Seven*, and no more. What more remarkable Instance can we have, how extravagantly singular a man of good sense, in other respects, may be upon no manner of tolerable grounds for it?

If the three last Kings do immediately succeed one another, then it is certain, that

*The Eighth King is one of the first Six returned into Rule again.* Corollary.

For the Eighth King is one of the Seven that were past before, returned into Rule again, *Coroll. Prop. 4.* And it cannot be the Seventh, because the three last Kings; and therefore the Seventh and Eighth do immediately succeed one another, *Prop. 18.* so that if the Eighth were the Seventh, and with the Seventh King it would be but the Seventh continued in being, and therefore not an Eighth. The Eighth King must therefore be one of the Six that were past before it.

It cannot therefore now be doubted, but that

*The Sixth King of the Eight in the 17th Chapter of the Revelations, was the Imperial Government of Rome at the time of the Vision.* Proposit. 19.

For the Sixth King is the Sixth Head of the Beast, *Prop. 5.* And an Head or Horn of a Beast does in Prophecy signify a form of Supream Power in a Nation; And the continuance of that Form, under all the single Persons that reign in it, till it be changed by another, *Prop. 16.* Now there was no other Government over *Rome*, when the Sixth King is said to be in Rule there, but only that of the Roman Emperours. The Sixth King then must be the Government of the Roman Emperours till that was cut off by a Form of Government of another name. *Observ. 4. Prop. 16.*

If it should be objected, That by the Sixth Head, or King, may be meant but one part of the Imperial Government, or those only that were of the same Line or Family, or of the same Countrey, or of the same Religion, or the like; It may be replied, that there is no warrant for any other signification of a new Successive Head, or Horn, in the same Jurisdiction, than that of a new name of the Governing Power. There were many

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Rev. XVII. many other differences in the Successions of the several Kings of the Persian and Græcian Monarchies, viz. several Lines and Families, several different Countries, but yet they were all comprehended under one and the same Horn. The only plain Example that we have of the change of a single Horn in the same Beast, which is the same with the change of an Head, *Observ. 3. Prop. 16.* is that of the Two Horns of the Ram, *Dan. 8.* where all the difference betwixt the latter Horn and the first, is, that the Last was known by the name of the King of Persia, whereas the other was called the King of Media, in the same one Kingdom of the Medes and Persians.

There is therefore no warrant for making the Sixth King any thing else, but the whole time of the Imperial Government, till it was changed for a Roman Government of another name.

There is no kind of scruple to be made against this upon the account of the name of King, which is common to all the Eight Kings. For that is known to be very dubiously used in Scripture, but especially in Prophecy, to signify either a Kingdom, or a Government in a Nation of another kind than the Kingly Government. The most certain Example of it is this present use of the word King, where it must at least signify an Emperour, which is a Government of another denomination; and so different from that of Kings, that the Romans, which permitted the one, are said to have † an hatred for the other.

† Hieron. *Balbus de Coronatione*, c. 13. *Julius Cæsar*, &c. *Julius Cæsar* — who when he had engrossed the Dictatorian and Regal Power to himself, because he knew that the name of King was hated by the Romans, and even execrable to them; to decline the envy of it, instead of King, chose rather to be called Emperour. — When *Mark Anthony* the Consul offered him the Diadem, he cried out aloud, that he was *Cæsar*, and not a King, and threw away the Diadem.

*Grotius's* Answer to this, is, That an Emperour had really the same power that a King had; But if that be sufficient to qualify a Supream Power for the Name or Title of King, Then all the several different Rulers of the Roman State might as well have that name, and so be comprehended under the Five first Kings here mentioned. For the Consuls are said to have succeeded into all the Power and the Authority of the Kings that were before them; And all the other kinds of Government had the same Authority: And though there should be some small difference

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ence in the degree of their Authority, yet that is no more, than is to be found betwixt different sorts of Kings.

As for the Plea, that the Name of a King denotes a single Person, almost all the Examples in *Daniel* of that name do show that it does signify a Succession of many single Persons in a Kingdom, *Prop. 16. Part the Last.* This *Grotius* takes no notice of, but thinks it argument sufficient against it to call it *Τετραλογία*, and *quis unquam ita loquitur?*

To which *Ribera* does best answer on cap. 17. *Apoc.* pag. 528. That all *Expositors* have said so; and never any but *Victorinus* said otherwise.

But in the 7th of *Daniel*, it is evident, That by the Four Beasts, called Four Kings, is meant four Kingdoms, and by the Fourth of these Kings, the Roman Commonwealth. For it is described in that state in which it conquered the Græcian Monarchy, which was in the state of its Commonwealth. And *Deut.* 33. 5. and *Judges* 9. 16, 18. chap. 17. 6. ch. 18. 1. ch. 19. 1. ch. 21. 25. the name of King is given to *Moses*, and the Judges of the *Israelites*.

And further, That this Sixth King cannot be any single Ruler or Emperour, which is the chief thing pretended to by those who will not have it to be the Imperial Government, is most evident from this following Consideration; viz. That then the Eighth King, which is the Beast, would have been the next single Emperour but one after him. For the three Last Kings do immediately succeed one another by *Prop. preced.* And then all the Characters and Attendants of the Beast must have been found verified of the next Emperour but one after the time of the Vision. For by *Prop. the 6th, Corol. 2. Prop. 10.* The Beast in all the Chapters of the Revelations, is one and the same particular state of it under one of its Heads. There must then have been Ten Kings, that had no Kingdom at the time of the Vision, who were yet such Masters of so many Kingdoms, in the time of the next Emperour but one to it, as that they should give their Kingdoms to that Emperour, *Rev. 17. 12, 13.*

Rome must also have been so burnt with fire, that it must have been finally ruined, and have had all Sovereignty taken from it in the time of that Emperour, v. 16. But in History we meet with nothing like to this, much less is there any account from History of the overcoming of any Emperour of Rome by the Christians of

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v. 14.

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Rev. 20. 4.

of those days, nor that any Ten Kings confederated with that Emperour, were conquered by them, nor of any such Emperour that was destroyed by the Armies of Christ; So that upon his death there was any such glorious Reign of the Kingdom of Christ over the Kingdoms of this World, as is described immediately to succeed it.

But History is very full of the accounts of the afflicted and persecuted state of the Christian Church in those times, which is quite contrary to that glorious Description of the state of the Church immediately after the times of the Beast in the Revelations.

Besides, that it has been proved, that that Beast was to continue till the Second coming of Christ. *Corol. 1. Prop. 12.*

This seems to have been well enough observed by those who would have the Beast in the 17th Chapter to signify a single Emperour: And therefore to evade those Consequences, they are forced to make two or three distinct states of the Beast in the Revelations, at the several mentions of him in chap. 13. chap. 17. chap. 19. But how evident it is that all the mentions of that Beast all over the Revelations, do signify but one and the same state of him under his last Head, may be seen by the whole process of the Demonstration of the 6th, 7th, 8th, 9th, 10th Propositions.

The Sixth King, or Head, must therefore necessarily be the Imperial Government of Rome.

It is then unquestionable, That

Prop. 20.

*The Beast called the Eighth King, is that change of Roman Government, which was next but one to the Imperial Government of Rome at the time of the Vision.*

For the Beast is the Eighth in immediate succession to the Sixth, which is the Imperial Government; *Prop. 19.* And it is The Beast under one of its Heads, which signifies Supreme Government under the Successive Reigns of many single Persons in that Government, *Prop. 16.* Therefore must the Beast be the next Roman Government but one to the Imperial, that Ruled at the time of the Vision.

By the preceding Proposition it appears what Absurdities and Inconsistencies they must fall into, who would have the time of the

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the Beast passed over almost as soon as it began. One would think, that there must be some great necessity that did force to these streights; But the chief thing that is alledged for it from this Prophecy, is, That at the beginning of it, it is said, That *the things were shortly to come to pass*, That *the time was at hand*: And again, at the end of it also, That *they were things which must shortly be done*; And that the Book should not be sealed, because the time was at hand. But these things have already been sufficiently considered, *pag. 114.* And there is nothing more familiar in Speech, than to say of things, that require a great deal of time for the finishing them, that they *will shortly be*, instead of, They will shortly begin to be. As one might say at Easter, *All the Summers work will shortly be upon us*; *This Play will be acted presently, though it be five hours in acting*: So about the Birth of Christ, *All things foretold of the times of the Messiah will shortly come to pass*. All the pretended necessity then, comes now to be none at all.

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Grotius could not have reflected more upon the Judgment of the most Eminent of the Roman Interpreters, than to think it to be so plain, that the time of the Beast was long since past, from such obvious grounds as these, and yet that this should never be found out by the most judicious of them; For it would save them all that trouble that they have, to make it out that their present Church is not concerned in the Affairs of the Beast, in which there would be no difficulty, if it were so plain, that the time of the Beast is long since past: And besides, it would keep them from granting so much as they do, to the disadvantage of their Cause; whereas, in a concern of this nature, 'tis very unsafe to yield to any thing, but what is necessary to be granted; especially since what they do yield to, does force them to such contradictions to what they allow to be the known significations of a Beast, and its Heads or Horns, in other places, as we see in Ribera, &c. or to matter of fact, as shall be made to appear against Bellarmine (*Prop. 22.*) who has granted so far, as he has laid the whole stress of the Controversie betwixt us upon the truth of History.

X

References



## References to the Second Chapter.

Cyprian.  
p. 95.  
in Cassiodori  
Chronicon.  
shews, that  
Military Tri-  
bunes with  
Consulary  
Power differ-  
red only in  
name from  
Consuls.

<sup>a</sup> Cyprian in Sextum Rufum, pag. 6.  
Consuls were chosen by the People of Rome at first, that after the expulsion of the Kings, the Power of the Kings might remain with them; ut penes illos Regia esset potestas.

Pancirollus in notis. Imperii Oriental. pag. 155. Appian says in his Syrian History, that the Romans sent Prætors to the Army, which they called ἑταῖρους, that is, six Ases, because the Consuls did use to have twelve Ases, and as many bundles of Rods carried before them, after the manner of the Kings. [See in the Margent.]

<sup>b</sup> Thomas de Albiis Tabula Suffraganea, p. 247.

And under the name of King it self, there are almost as many different sorts of Sovereign Power, as there are Kingdoms in the World; for there is not any Power of two different Kings that is altogether the same.

<sup>c</sup> Ribera in cap. 17. Apoc. v. 10. numer. 15. But if any one should think it hard, and forced, that many Kings should be signified by the name of one King, and should think, that these seven are but seven single Kings; let him know in the first place, that all Expositors have understood, that in every one of these seven are comprehended a great many, and that never did any take them to be seven single persons only, but Victorinus, whose Opinion all do deservedly cry out against. — And then next, let him understand, that it is not unusual in Scripture, by one King to signify many of the like sort, and as it were of one and the same Body, which is especially to be observed. So in Daniel 8. The Ram with the two Horns, does signify all the Kings of Persia succeeding one another in order, and making as it were but one body, who are therefore accounted but as one King. So that in Jeremiah, chap. 25. And they shall serve the King of Babylon 70 years, which it is impossible to understand of one single King.

<sup>d</sup> Ribera in cap. 1. Apocal. v. 3. numer. 5. cunct.

We may say, that which is begun, is now done, or doing. Wherefore since those things were shortly to begin, he might well say, the things which shall shortly be done, although they were not shortly to be ended. This is the common use of speech, and the use of Scripture.

## CHAP.



## CHAP. III.

The 21st Proposition, What an Head of the Beast is, in distinction to an Horn. This determined by Eleven Arguments. What demonstrates an Head to be at an end. The Sixth Head at an end, when another Government was owned at Rome in the place of it.

TO take away all dispute that may arise about the distinguishing Characters of an Head of the Beast in the time of the last Head, when there is ten Kingdoms to appear in the Roman Empire at the same time, signified by the ten Horns; This following Proposition is to distinguish an Head from an Horn.

An Head of the Beast is that settled Sovereign Power of the Romans, whose Authority is owned to be Supreme by the Government of the City of Rome. Prop. 21.

1. That it must be a settled Sovereign Power, is confirmed from all the Examples of Daniel, where there are no Heads, or Horns to signify the Ruling Power of a Monarchy in the time of the unsettled Confusions of a Nation; As particularly the time of the Magi, in the Persian Monarchy, has nothing to distinguish it from the rest of it, nor the time of the Confused Scuffles of Alexander's Captains after his death. As may be seen in the 8th Chapter. Where there is no mention of any change of Horns after the first great one, till the rising of those four, which did signify the four settled Kingdoms of the Greek Empire. And next,

2. That an Head of a Beast must be that Roman Power, whose Authority is owned to be Supreme by the Chief Government of the City of Rome, one would think were sufficiently evident by the Interpretation that the Angel himself has given of the signification of the seven Heads. For the same seven Heads, which he interprets to be seven Kings of the Romans, do also signify the seven Hills of Rome, to which the City of Rome is inseparably tied; which does very plainly signify, that all the seven Kings are Kings of the seven Hills, or of that City, which those Hills do signify.

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What could be more closely joined together in a Prophetical Scheme, to shew them to be inseparable Companions, than to make both Kings and City to be represented by the very same Figure? And therefore does it seem to be so very extravagant an Opinion of some, to make the first five of these Heads to be perfect Strangers to the Romans, and their Affairs. Neither Bellarmine, nor Grotius himself, could have the confidence to assert this, though it would have served their purpose better than any of those other strange Suppositions, that they have advanced to answer their Adversaries.

2. The whole time of the Roman Monarchy is set out by the Beast, and the seven Heads, by Prop. 15, and 16. And then the seven Heads being interpreted to signify the City of Rome, do plainly determine the City of Rome to be the Royal Seat of that Monarchy during the whole time of it. The Reign therefore of every Head must necessarily go along with the Authority of that City.

3. No other Empire whatsoever in all the Figures of Daniel, is so set out by its chief City, as this of the Romans is. So that the addition of the seven Hills to this Beast, does more inseparably tie the Sovereign Authority of the Empire to this particular City, and seems to be added on purpose to express something about this Empire, which had been omitted in all others, viz. The constant conjunction of the Sovereign Power of this Empire with the Authority of this City of Rome.

4. And it was necessary to do this, more than in the Figure of any other Monarchy, because there are two kinds of Sovereign Powers in this Monarchy at one and the same time, that is, Heads and Horns; To distinguish which, at least in the time of the last Head, there is no other mark in the Text, but only the Authority of the City of Rome for the Head.

5. The Authority of the City of Rome can be no more separated from the Sovereign Power of that Empire, than the Beast can be separated from all its seven Heads.

6. The flourishing and decaying condition also of the Roman Monarchy, is set out by the flourishing and decaying condition of the City of Rome all over the Book of the Revelations. In the time of the sixth Head, the whole Monarchy is described by the Reign of the City of Rome over the Kings of the Earth. In the time of the last Ruling Head, Rome is described in a Majestick Appearance.

Appearance to express the Power of the Roman Rule over Peoples, and Multitudes, and Nations, and Tongues: And the ruinous and desolate State of the City of Rome is afterwards made use of to signify the fall of that Empire, and the last end of all Roman Rule; All which is sufficient evidence, That the City of Rome goes constantly along with the chief Head of that State.

7. The Fates of the chief City of any other Empire, that is mentioned by the Prophets, do generally signify the condition of the chief Head, or of the Sovereign Power that goes along with that City; And the end of any such Ruling Power, or Empire, is expressed to be at the loss of their Royal City. Thus is the flourishing and ruinous State of the Israelites set out by the like Characters of Samaria, that of Judah by Jerusalem, the rise and fall of the Babylonians by the glory or ruine of Babylon, &c. And therefore by Rule the 2d. The Authority of the City of Rome must go along with every Head of the Roman Power, unless there were any thing clear against it, which is not pretended.

8. But most especially must this be true of an Head of the Beast, at the time that Rome enjoyed the Ensigns and Badges of the chief Authority of the Empire; For that chief Authority is the distinguishing mark of an Head of the Beast.

And therefore it is impossible, that in the division of the Roman Empire, either into Two Empires, or into Ten Kingdoms, that the Emperour of Constantinople should be an Head of the Beast, or of the Roman Monarchy, any longer than he was owned, and allowed either together with, or without another Partner, by the Senate and People of Rome, whilst they did retain their usual Authority. For as long as they continued in that Authority, let their State be never so much diminished in comparison with what they had been, yet they had all the qualifications that the Prophecy requires to be represented by an Head of the Beast. They were still the Ruling People of the 7 Hills, and the same continued Body with those that reigned in the most flourishing State of the City of Rome. As Grotius determines concerning the continuance of the same body of People in the 9th Chapter of his Second Book, de jure Belli, & Pacis. And therefore were they still the commanding Authority of the Roman Empire.

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9. This is very learnedly confirmed by <sup>6</sup> *Grotius* himself in that same Chapter, and the Comment on it; where he shews as a Lawyer, That it was always acknowledged to be the right of the Senate, and People of *Rome*, to determine the next Succession to the Government of the *Roman* Empire in the time of every vacancy; That therefore all Elections of Princes and Laws were to be confirmed by them. So that the *Constantinopolitan* Emperours were generally so confirmed, and their Laws ratified by the Authority of the City of *Rome*; And to give authority to their Government, they had one of the Consuls, and a part of the Senate of *Rome* generally residing with them, as delegated from that City, to give authority to their Orders, as long as there was a good correspondence betwixt the Eastern and Western Empires; And to show which of the Seats of the Empire was the chief Fountain of the *Roman* Power, the Consul of the City of *Rome* always had the precedence. So that as long as the Power of the *Roman* Senate and Consuls did continue at *Rome*, which was till the Conquest of *Rome* by *Justinian*, the Sovereign Power of that City must come in for a share at least in the then Ruling Head of the Beast, which is all that is necessary to be here established.

10. And the way to make any man a *Roman*, in distinction to others that were Subjects of that Empire, was to make him a *Citizen* of *Rome*; which did manifestly shew, that no Power could be properly said to be the Head of the *Roman* Empire, that was without any Authority from the City of *Rome*.

11. The City of *Rome* had also a very peculiar acknowledgment from the whole Government of the Empire, that it was the Head and Fountain of all the Power of the *Roman* Empire; and in a more eminent way, than we read of any other City besides. For all the Governors of the Provinces, at their return from their Office, used to lay down the Ensigns of their Authority at the Gates of the City of *Rome*, before they entered the Town, in acknowledgment of the first Fountain of their Magistracy: which they did therefore thus signify to be resigned up into her hands, when they returned home again. *L. ult. de Officio Procons.*

12. Besides, That during the whole time of the division of the Empire, to the Reign of <sup>6</sup> *Justinian* at least, the City of *Rome*, though no longer the Seat of the Empire, was called, and accounted

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counted the Metropolis of it; and therefore was it for all that time called *The Head of the World, the Head of all things*: Wherefore by the Head of the *Roman* Empire (that is by any Head of the Beast in distinction from an *Horn*) all would then have understood, That Authority, which was owned for Supreme by the Senate and People of *Rome*; And it has been concluded that the Angel did so explain his Figures, as all the World would understand the literal sense of them to be, if there were nothing clearer against it, Chap. 2.

It does therefore necessarily follow from hence,

*That every Head of the Beast is at the end of its Reign, when the Authority of the City of Rome does own another settled form of Government for Supreme in the room of it.*

Corollar. 1.

For then there is a new Head of the Beast constituted by *Prop. preced.* And this shews us the necessity of the following Consequence; That

*The sixth Head was at an end when the City of Rome owned another settled Authority in the room of that Imperial Government, which had continued from the time of the Vision.*

Corollar. 2.

1. For every Head of a Beast is at an end, when another differing form of settled Government is owned for Supreme by the City of *Rome*, by *Corol. 1. preced.* — And therefore must the sixth Head end with the end of that form of Imperial Government, which had continued from the time of the Vision. For the sixth Head is that form of Imperial Government, by *Proposition 19.*

2. Again, The sixth Head, and the Reign of the City of *Rome*, are by the Angel declared to be the same *Roman* Rule that was in being at the time of the Vision; For of both it is said, that they were then in Rule, and joined with the seven Hills in their Reign. And that Head was the *Imperial* Government at that time, by *Prop. 19.*

Rev. 17. 9, 10. 18.

Wherefore, whenever that *Imperial* Power should be so cut off from the City of *Rome*, that another settled Form of Government should be owned in the stead of it by the Authority of that City, who would not assure himself, That the *Imperial* Rule, which had

had continued the Head of that City from the time of the Vision, and which was said by the Angel to be the same Ruling Power with which the City of Rome is described at that same time, must necessarily have then been at an end. It may therefore assuredly be concluded, that that sixth Head was at an end, at the time that another different Form of Government was owned in the stead of it at Rome.

This last Conclusion does invite ones curiosity to enquire from the Roman History, whether the Imperial Government were ever changed, or interrupted by any other *seised* Form of Government since the time of the Prophecy. For since the next Form of Government to the Imperial, or sixth King, is said should continue but a short space; and that then should arise that King, or Government, called the Beast, which is the end of all our search, one may easily see, that the discovery of a Change in the Imperial Government will determine the time of the Rise of the Beast, which is the next Form of Roman Government but one to the Imperial, that was in Rule at the time of the Vision.

And the following Account have we from the Roman History of all the considerable Changes of the Form of the Chief Government from the time of the Revelations.

Rev. 17. 10, 11.

### References to the Third Chapter.

<sup>a</sup> Rotius de jure B. & P. L. 2. c. 9. Art. 3. — *Isocrates*, and *Julian* after him, have said, that Cities are immortal; that is, They may be so, because the People are of that kind of Bodies, which are made up of distant Parts, and fall under one name, which has one Soul, or Spirit in it. And that Spirit in a People is a full and perfect Society of Civil Life, the first product of which is Government, the bond by which the Commonwealth holds together the Vital Spirit which so many thousands partake in. Now these Artificial Bodies are just like Natural Bodies. A Natural Body ceases not to be the same for the change of some of the Particles of it, while the Species continues the same. So a River is still the same, notwithstanding the continual succession of Waters in it; — so an outward accession may possibly add to, or take from the dignity of a People, but not make it another People. — And the way that a People ceases to be, is either by the ruine of the Body of it, when the Body of the People are lost by Earthquakes, &c. or Wars, or Pestilence; or by the destruction of the Species, or Soul of it; that is, of the Society of that People, either

either

either by Slavery, or by Subjection only to a new Authority. Art. 4, 5, 6. *Ibid.* Art. 8.

<sup>b</sup> Thus were the People of Rome the same under Kings, Consuls and Emperours; And Art. 11. are the same at this day, because they still retain that Society in Civil Government which they had formerly; and therefore the Imperial Power did always reside in them, as in the Body in which it lived. For whatever the People of Rome could have formerly done of right before the time of the Emperours, the same had they power to do upon the death of any Emperour, before there was another chosen. The Election of the Emperours did also belong to the People of the City of Rome, and was oftentimes performed by the People, either alone, or by the Senate for them; And those Elections, which were made by first one, and then another Legion of the Army, were not valid by the right of those Legions (for in a fitting Body there could be no certain right) but from the approbation of the People.

It is no Objection against this, that by the Decree of *Antoninus*, all the Subjects of the Roman Empire were made Citizens of Rome. For the rest of the Roman Subjects got nothing more by that Decree, than what the Colonies, and free Cities of the Empire, and the Roman Provinces used to have, which was to be partakers of the Roman Honours, and to have the privileges of *Quirites*; not that the Seat and Fountain of Government should be in other parts of the Empire; as it was at Rome. For that was not in the power of the Emperour to give, who could not change the Fundamental Laws for the exercise of the Governing Power.

Nor was it any diminution of the Right of the People of Rome, that the Emperours chose rather to live at *Constantinople* afterwards, than at Rome. For then also did the whole People of Rome confirm and make valid the Election, which was made by a part of them at *Constantinople*, who for that are called the *Byzantine Quirites*, by *Claudian*; And those of Rome did still preserve the Prerogative of their City, and the honour of the precedence of their Consul, which was no small Monument of their Original Right. Wherefore all the Right which those of *Constantinople* had to chuse the Roman Emperour, did depend upon the Will of the People of Rome.

To this purpose is that of *Hieron. Balbus de Conventione*, c. 13. — But sometimes the Emperour was chosen by the Army — who was then accounted rightly chosen, if the Authority of the Senate, and People of Rome did confirm it.

*Ludovic. à Rebenberg* a *Casarian* Writer, cap. 3. de *juribus Reg. & Imp. Romanor.* *Charlemaign* never called himself Emperour before he was anointed and crowned by Pope Leo — The Romans with one Consent did give the Imperial Acclamations to *Charlemaign*; And when he was crowned by Pope Leo, they called him *Cesar*, and *Augustus* — *M. Fribeius*, in the *Comment* — In which way of Acclamation, says he, the popular Election, both at Rome and *Constantinople*, did at that time consist. As *Paulus Diaconus* in *Hist. Miscella.* & *Anastaf. Bibliothecarius*, do testify.

<sup>c</sup> Cod. Justinian. *Præfat. Consuetudo Romanæ Urbis sequenda ab omnibus, quia Roma est Caput Orbis Terrarum.* To this purpose do the Eastern Emperours before give the precedence to the City of Rome.

So all over *Cassiodorus's* Varior. p. 41, 112, 207, 302, 311, 319, 341, 348, 359, 361, 390, 396. Rome has the name of the Head of the World, with such Characters as these — in that City, where Honour does always reside — in the most sacred City — none can be greater, than he to whose care Rome is committed — not only Rome, tho in it are contained all things — whatsoever is done in that City, is almost in the eyes of the whole World — If the Head of the World rejoices, all the rest must do the same — not in the Provinces, but in the Head of all things. And this was just before the Reign of *Justinian*.

## CHAP.

## CHAP. IV.

*An Account of the several changes of the form of the Government of Rome, from the time of the Vision. The two Emperours were joynt-partners in the Government of the whole Empire, like the two Consuls. The 22d Proposition, the sixth Head was at latest at an end upon the Fall of the Western Empire in Augustulus. The Barbarous Kings of Italy, The Absolute Masters of Rome. Objections Answered.*

THE Imperial Power continued the same from the time of the mention of it in this Prophecy under the name of the King, that was then in Rule, till about the year 160 after Christ, When *Marcus Aurelius* made *Ælius Verus* a sharer with him in the Imperial Power under the name of *Augustus*, whereas there had never been before seen two Emperours with the names of *Augustus* at the same time. And this was taken notice of for so new a face of the Government, that some dated their *Fæli Consulares* from thence, as a new Epochæ of time.

*Spartian in Vero. Eutrop. 8.*

This way of taking others into the Society of the Empire with them, was followed by other Emperours afterwards; as *Severus* with his Son *Caracalla*; *Caracalla* and his Brother *Geta*, the *Gordiani*: And in their time was there another Government set up, at Rome it self, called, the *Twenty Men*, who were chosen by the Senate to Administer the Affairs of the whole Commonwealth; and Ambassadors were sent to all the Provinces of the Empire to contain them under the obedience of the Senate. But this continued but a short time, and gave way to the exaltation of *Balbinus* and *Papienus* to the Imperial dignity, by the choice of those Twenty Men themselves; and with the Interruption of some single Emperours after them, The same Social Form of Empire returned again in *Valerian*, with his Son *Gallien*. And there were afterwards sometimes three, and sometimes four *Augustus's* together; which seems to be much like the change of a *Dilator* into two *Consuls*: And the *Dilators* and

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Rev XVII. *Consuls* are accounted two of the five Heads, or forms of Government, which were said to be past at the time of the Vision.

Another change was there in the Imperial Government, When the Emperors became *Christians*, and when the Laws of the Empire were made to conform to the Christian Religion. This seems to some to be a change of the Government much more remarkable than any Political change, and to deserve to be one of the two forms of Government that we are in quest of; And besides, it seems to be plainly described in the 12th Chap. of the *Revelations*, as a very considerable change of the Government of the Empire under the show of the Fall of the Dragon, upon which the Beast ascends into the Throne presently after in the 13th Chapter.

The change of Religion again by *Julian* the Apostate, does thereupon seem to put in for a title to another form; And tho' the time of his Reign was very short, yet it was as long as that of the *Decemvirs*, who are determined by most of the approved Interpreters, to be one of the Five Heads that were past at the time of the Vision.

Besides, That his Reign was just almost the very same length of time, that the Beast is said to Reign, That is, *Three years and an half*.

The division of the Empire into the *Western* and *Eastern* seats, especially when it came to be settled by *Theodosius*, seems to have a very fair claim to the title of a new Head, or Change of the Imperial Government; And like to the succession of the Consuls to the Kingly Government of *Rome*, which are made two of the five forms of *Roman* Government, that were past at the time of the Vision.

If it be said that these Emperors were rather two Heads, than one, like the representation of two of the four Kingdoms in the *Grecian* Monarchy, by two distinct Horns succeeding to the first; It may be answered, That according to the account of all Historians, Tho' they seemed to have a divided Empire, yet they acted in almost all the publick affairs, as but a *One* Government of the *whole* Empire; They had both their Authority confirmed at *Rome*, they owned the same Laws, and joyned together in the making of them; The Laws bear the names of both the Emperors; And no Laws could be made but by the

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consent of both the Princes: And if either of them died without Children, the other succeeded him in that part of the Empire.

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The supream Authority of *Rome* was divided betwixt them; part of the *Roman* Senate did always sit at *Constantinople*; one of the Consuls did ordinarily belong to that City. There was indeed a promiscuous use of this right of chusing the Consuls betwixt the Two Imperial Seats, as *Onuphrius Panurinus* does show, *Lib. Fastor*, pag. 29c. *Sometimes* both the Consuls were made at *Rome*, *Sometimes* both at *Constantinople*, *Sometimes* none at all; *Sometimes* one in the *East*, another in the *West*: So that as *Pancirollus* does very properly express it, *They seemed to be Two half Empires joyned together*.

And accordingly in the *Notitia Imprii*, which was the Imperial standard of all the Dignities and Offices of the Empire both Civil and Military; and was in use in the time of this division of the Empire; The Military Ensigns, and the Arms of the chief Dignities are there described, as representing the perfect Unity of the Two Emperors in their design of Governing the *whole* World. All the greater Civil-Magistrates, as the *Præfects*, *Consuls*, *Proconsuls*, *Vicarii*, &c. had always the Two Emperors Heads raised upon gilded Pedestals, and carried before them, as the Ensigns of their Authority.

Panciroll. Notit. Imp. Orient. pag. 40.

*Pancirollus* admires That of the Correctors of *Apulia*, and *Calabria*, as the most expressive of the intent of all the rest. *Notit. dignitat. Occident.* p. 87. And that of the President of *Dalmatia* was much the same, pag. 91. *ibid.* It was Two Princes upon the top of a gilded Pillar, with their backs to one another; but so close joyned together, that they ended in one common Body. And of all the publick Ensigns of Authority, he says, pag. 46. *Notit. Orient.* That the Heads, or Faces of the Princes, was the chiefest.

3. The Military Dignities had the same Figure of the Princes Heads conjoyned, Engraven on a Gilded Plate on the back-side of a Book. And every Legion had the same drawn together with the Eagle in their Banners, besides the distinguishing Figure of the Legion. The distinguishing Ensigns of every particular Legion had also generally the same signification; and that was shown most commonly by two circles of different colours Rounding a Ball, which *Augustus* first ordered to signify the

Panciroll. Notit. dignitat. l. 1. 252. c. 2. p. 35. Rule

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Rev. XVII. Rule of the World by the Romans; sometimes by Two half Circles conjoyned, and yet distinguished; sometimes by a Circle or Ball, girt about with two different wreaths; sometimes by two half Snakes rising from a Basis, and meeting with their Heads in a Circle; Or by two half Horses, or Hawks, or Horns enclosing a Ball, or some round figure; sometimes by Half-moons, &c. And the *Sagittarii* had this plainly expressed in theirs by a Circle about a Globe, and Two Eagles on each side of it, and the *Two Emperors* above it. The *Mattiaci* also by a White Globe encircled with two Rounds, Red and White, and above it the *Faces of the Two Emperors*: And much the same have the *Tertia Dioclesiana Thebæorum*. Others that are more uncertain I will not mention. And these seemed all to be done in imitation of the impress of the *old Coyner*, made to signify the Two Consuls Governing the one Roman State, which was represented by *Two Serpents join'd by their Tails*, with this Inscription, *“The doubled strength of the Two Consuls.”* The Coyne also of the Empire, in the time of this division, had both the Emperors Heads, with this Inscription, *The mutual love of the two Augusti.*

And whatever was there more like to the Consuls of Rome, which are said to be one of the five Heads, that were past at the date of the Prophecy, than these two Emperors?

After this came the Western Empire to be cut off by the Barbarous Nations. *Odoacer*, who cut off the last Emperor *Augustulus*, Reigned with his *Heruli* Sixteen years in his stead; and how much he deserved to be accounted a new Head of Rome, may appear by the power he had there to have a Law made, *“That no Election of the Bishop of Rome should be valid, except it were confirmed by the King.”* And also, That in a *Controversial Choice*, *The King should determine which of the Elected should stand.* This Law continued also under *Theodorick*, who succeeded *Odoacer*, together with his *Goths*; and *Theodorick* was in the exercise of it till the year 502. And by his Authority were there frequent Synods of the Orthodox called at Rome, till some years after the year 501, tho he himself was an *Arrian*; which shows how absolute he was amongst them. And of the splendid receptions of both *Odoacer*, and *Theodorick*, at Rome, by the Pope, the Senate, and the People of Rome, and of the applauses and submissions that were shown them in acknowledgment of their Sovereignty, There are sufficient Testimonies from

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Rev. XVII. from the best approved Historians of those times; And the time of the Reign of these Barbarous Kings over Rome, was near 70 years.

The Lieutenants of *Justinian*, *Belisarius*, and *Narses*, subdued those Kings of Italy; And thereby *Justinian*, who was but the Emperour of *Constantinople*, and which had been divided from the Authority of Rome for so many years, comes to be restored to the Royal Seat of the Empire at Rome, which was another Change of the chief Government of that place: And thus it continued under the Command of the *Exarchs* of the Greek Emperors for near Two hundred years.

The Lombards, and the Franks, and the Pope together, seem to make another Change of the Sovereign Power of Rome, by the ruine of the Greek Emperors interests in Italy; But tho the Lombards seemed to be the next Masters of that Jurisdiction, yet they never could succeed in their attempts to make themselves Masters of Rome: For they were checked in it, by the Power of the Franks, under *Pepin* and *Charlemain*.

But then upon a Confederacy betwixt the Pope and those Kings of the Franks, Rome was left wholly free to it self, and *Charlemaine* was made Emperor of the Romans; and from him the Title continued to this day in the French and German Line, with some small intervals of vacancies.

Who would make any question, whether here be not variety of Changes enough to make one conclude, That the Imperial Government, which was the Ruling Head in *St. John's* time, must have been long since at an end?

One would indeed be more apt to judge from hence, That there hath been not only a Change of the Sixth Head since that time; but also four or five Heads besides in succession to one another. But since we are already assured, That the next Change but one to the Imperial Sixth Head, was to be the Beast, (*Prop. 20.*) And that the Beast was to continue from his first rise under that Head, to the last coming of Christ in Glory, (*by Prop. 6. and Corol. 1. Prop. 12.*) It is manifest, that there can be but Two of these several Changes of Government, that can be Heads of the Beast; the latter of which must continue to the second coming of Christ.

Wherefore to be able to know from the account of these Changes of the Roman Government, whether we are now in the

the times of the Beast, which is our chief concern; It is now to be enquired, Whether it can be assured from thence, that the Sixth Imperial Head has been at an end, since the time of the Vision.

Now leaving all the rest of the Changes to the particular defenders of them, one may upon most undoubted grounds for it resolve himself, That

*At the ruine of the Western Empire by Odoacer, and the Gothish Kings of Italy, The Sixth Head was at last at an End.*

For the Sixth Head was to be at an end, when another settled Government should be owned at Rome instead of the Imperial Government (by Coroll. 2. Prop. 22.)

And at the ruine of the Western Empire by those Kings, their Authority was owned for supream at Rome; as has been already made appear, from the publick reception of those Conquerors at Rome, by the whole Authority of that City, the Pope, the Senate, and People of Rome, and their acclamations to them under the name of the King of Rome: And what other Authority does Bellarm. himself make necessary for such an end, but that of the Pope?

Bellarmin. de  
Translat. Imp.  
Occid.

And the Exercise of this Power is manifest from the whole Book of Cassiodorus Variarum, who was the Chancellor and chief Minister of State to two or three of the Gothish Kings; For that whole Book is nothing but the several forms of the Letters Patents, as one may say, of the Gothish Kings for all the great Offices of the Roman Government, such as those of Consul, Præfatus Prætorio, &c. Præfatus of the City, &c.

And the Office of the <sup>1</sup> Præfatus prætorio was immediately depending upon the supream Imperial Power, and Commanding all under him with an Imperial Authority.

But the most assured evidence of it is the Commands that we find from the Gothish Kings to the Senate, by the same name of *Rerum Dominus*, that the Emperers had in distinction from all other Sovereigns, and in such terms as these, *By these presents we do ordain, By our Proclamation we do enjoin, And know ye—lest any one incur the severity of our displeasure. Give ye your Suffrages according to our Command, And know ye that we have*

given

given our special Order: But Especially, when we see them minding the Senate and People of Rome, that not only by the general consent of all Goths and Romans, THEY were chosen their Kings and Governors, but that also they had taken an Oath of Allegiance to them; And if there should be any scruple of a Superiour Authority in the Pope at that time, We find an Ordinance of the Kings, That ° Clergy-men should indeed go first to the Bishops-Court; But if they apprehended themselves not righted there, they should from thence appeal to the Civil Courts of Judicature, which shows which of the Courts was then accounted the Superiour Jurisdiction, even amongst the Clergy themselves; And this will not be much wondred at, as any strange thing, when it appeas, That those Kings made Edicts to Regulate the Ordinations of the Popes themselves, and directed them to the Popes in such terms as these to publish, "May your Holiness know that we have at present decreed,—which we will have to extend to all Patriarchs and Metropolitans— And in the substance of the Edict; "We allow no voice to any Clergy-man, that shall be found to have been bribed for it. And "then commands that a former decree of the Senate about it, be observed—And with the desire of the Bishops Prayers, bids him take care to observe his Edicts; and commands him to intimate this to the Senate and People, by the Præfatus of the City, and to make it known himself to all the Bishops under him; And to intimate a thing, was the Law-term, to signify the making a publick Act of it. Panciroll. notit. Imp. Orient. p. 33.

It was also an ordinary thing, for the Gothish Kings to send the Popes in Ambassy to the Greek Emperors.

If now it be replied, That the Imperial Government was still in being in the Constantinopolitan Emperor, because he had a part of the Senate of Rome, and one of the Consuls with him, which was the Supream Authority of that City:

The utmost that can be pretended from that, is, That that Greek Emperor had as much Roman Authority on his side after the fall of the Western Empire, as he had before it; but that being only one share of the Authority of Rome, It is plain, That those Kings, who had the real Sovereignty of the City of Rome, must at least be the other part of the supream Government of it; And of the two, they must unquestionably be the most properly the Sovereign Authority of Rome,

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which

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which is the qualification of an Head of the Beast (*Prop. 21.*) This made *Theodorick* deal so harshly with Pope *John*, for crowning the Emperor *Justin* Roman Emperor at *Constantinople*; For that did show that it was then generally thought, that the conferring that Honour by the chief Minister of *Rome*, was the giving him a Title to the Command of the Authority of *Rome*.

In short, one need but consider who was the Head of the *Roman* Empire before the fall of the *Western* Empire, to determine, whether that Head were changed or no by that fall. It is certain, that if it were but one of the Imperial Thrones that was then the Head of it, it must be the Western who had the chief Imperial Seat in his power, and then the Kings that succeeded him, must be a new Head; but if they were both together the *Roman* Head, as is most likely, then at the fall of the Western Power, and the succession of a new Regal Government in the stead of it; the whole Government of the State must be acknowledged to have been changed, and a new Head set up in the room of it.

Wherefore instead of the whole Imperial Government in the Eastern and Western parts of the Empire, by this new conquest of *Rome*, There is a Succession of Kingly Government in the Western part, to share with the Imperial in the East: And of the Two, the Authority of the Kings must be acknowledged to be the most considerable part of the Head of *Rome*. But that the Imperial Government of *Rome* was then changed into another Form than what appeared before that conquest, is no ways to be questioned.

There must therefore necessarily be thereupon the appearance of a New Head; But whether it were the mixed form of Imperial and Kingly Government together, that made that Head, or the Kingly Government alone, need not yet be determined.

It cannot be here Objected, That the *Gothish* Kings could not be any part of a *Roman* Head upon the account of their being quite another Nation distinct from the *Romans*, and therefore not possible to be any part of the same Beast by which the *Roman* Empire is represented; and that there was then no other Head of the *Romans* at their Conquest, but the Imperial Head at *Constantinople*, which continued the same for all the time of the Reign of those Barbarous Kings of *Italy*; and so was never put an end to by them.

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For it is well known, That those Barbarous Nations were taken into the Society of the *Romans*, and had Kingdoms and Territories assigned them within the bounds of the Empire, long before this last Conquest of *Italy*, at the subversion of the *Western* Empire.

By the Decree of *Antoninus*, all that were within the bounds of the *Roman* Empire were made Citizens of *Rome*, as *Grotius* observes, c. 9. l. 2. de jure B. & P. And all over *Castodorus Variar.* the *Gothish* Kings stile themselves *Roman* Princes, and their Kingdoms *Roman* Empires: And *Theodorick*, who was the first of them, had this Commission from the *Roman* Emperor *Zeno*, and the Senate, as may be seen in pag. 284, 285.

*Jornandes* affirms, that the alliance betwixt the *Romans* and *Goths* began in the time of *Maximinus*; but it is certain, that in the time of *Theodosius* there was a very formal agreement betwixt them; The whole Nation of the *Goths* delivered themselves up into the hands of the *Romans*, and they had Lands of the Empire assigned them for their habitation, and so were Members of the *Roman* State. And such real Members were they of it in the time of *Theodorick*, that he was made *Consul* of the Empire by *Zeno*; and *Eutharicus* his Son in Law after him.

Petavus in  
Theodor.

But that which gives the best satisfaction in this case, is, that the *Goths* of *Italy* must be either an Head, or an Horn of the *Roman* Beast, according to the interpretation of all Protestants, who make the Ten Horns to be the division of the *Roman* Empire amongst the Barbarous Nations; and then since the Kingdom of the *Goths* in *Italy* had the City of *Rome* for its share, it was much better qualified to be an Head, than an Horn (by *Prop. 21.*)

The continuance of the Imperial *Roman* Government at *Constantinople* could not hinder the change of that Head, when there was a new face of Government at *Rome*: For besides that it has been demonstrated, that the essential Character of an Head of the Beast, is the Government owned at *Rome* (by *Prop. 21.*) It appears also by almost all the known examples besides, of the changes of Government in a Monarchy, either in *Daniel* or the *Revelations*; That the continuance of the former Government, together with a new face of the Sovereign Power, is made to be a New Succession of the Sovereign Power of that Nation: The

most

Rev. XVII.

most plain instance of it is in the Figure of the *Græcian* Monarchy in the 8th Chapter of *Daniel*, where after the end of the first form of Government under the first King, there succeeds a *fourfold* Kingdom, notwithstanding that the *Macedonian* Sovereignty, which was the first King continued still in being; for it was one of those *four* Kingdoms. So also in the figure of the *Persian* Monarchy just before it, the successive changes of the Sovereignty are represented by the Two Horns coming after one another, tho' the first of them, That is, The King of *Media* was still in being when the latter was in Rule, because the King of *Persia* was also King of *Media*, and his Realm at that time called the Kingdom of the *Medes* and *Persians*. This also is confirmed from the Succession of this very same Imperial Head, which was a new head, notwithstanding that the Consular Government continued with it, tho' in subordination to the Imperial; much more must this Government be a new Head, when that which was only Imperial, is turned into a Regal form at *Rome*.

There is therefore no longer any question to be made, whether the Imperial Government, which was the Sixth Head at the time of the Vision be yet at an end.

## References to the Fourth Chapter.

<sup>a</sup> *Ellarmin de Translat. Imperii Occident. l. 1. c. 4. —Erat tamen, &c.* But so common to them both was the whole Administration of the Empire (that is, to both the *Western* and *Eastern* Emperor) that the Laws were made for the whole Empire, by the Authority, and in the name of both the Emperors. And if one of them died without Children, the Government of the whole Empire fell to the other.

See *Onuph. Parvi. Fastor. p. 61. and p. 290.* where he gives a Chronicle of the *Eastern* and *Western* Consuls.

<sup>b</sup> *Panciroli. Notit. Imp. Occident. p. 1.* —But yet both the Princes (of the East, and West) did always administer the Affairs of the Empire by a joint consent; They made the Laws together, they governed the Army by consent, and chose the Consuls, one of which resided at *Rome*, and the other at *Constantinople*; so that they seemed to be two halves of the Empire joined together.

<sup>c</sup> *Panciroli. Notit. Imp. Orient. p. 56. de M. militum presentali.* —The Badges of the Authority of this Dignity was, a Book upon a Chest, covered with white Taffety. —In the middle of it is a golden Plate, with the two gilt Faces of the Princes engraven in it.

<sup>d</sup> *Par-*

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<sup>a</sup> *Panciroli. Notit. Imper. Orient. p. 59. de Legionibus.* —Every Legion consisted of ten Companies, the first of which was called *Milliaria*. —This had the charge of the Eagle (which was the chief Ensign in the Army) and the Faces of the two Princes. And pag. 46. Every Legion had the Princes Heads, with the Eagle, and they adored them upon the top of the Colours, —The first Company pay their veneration to the Images of the Emperors; that is, to a Divine Representation of Authority, and present at hand.

And *Vegetius de re Militari.* —In the second Rank, after the Eagle, and the Images, stands the 6th Troop. —And adds. —The *Imaginiferi* are those that carry the Emperors Images.

*Panciroli. Notit. Imper. Orient. à cap. 50. usque ad cap. 60.*

*Idem Notit. Imper. Occident. à cap. 20. ad cap. 28.*

*Panciroli. Notit. Imper. Oriental. cap. 39. pag. 70. Defensores.* The Old Coin, that has two Serpents joined by the Tails, is a Type of the one common Power of the two Consuls in both their Authorities.

The Inscription is ΔΤΝΑΡΧ. ΕΝΤΡΑΤ. Β. Ι. Ε. ΔΙΟΥΑΡΧΑ. ΕΞΟΥΝΤΙΩΝ ΔΙΩΝ. The twofold Rule of the two Consuls.

*Prattica delle Medaglie di Carlo Patino, pag. 150.* The Romans used to comprehend their History in two or three words; as may be seen in these following Examples of Medals, *Amor mutus Augustorum, &c.* and p. 161. among the Abbreviations of the Inscriptions of Medals, this is one, *Augg.* which is interpreted to be, *Augusti duo.*

<sup>c</sup> *Baronius, Anno 472.* *Odoacer* made a Law, which he proclaimed by his *Præfett Basilus*, in a full Assembly of the Bishops in the *Vatican*, That after the decease of *Simplicius* (then Bishop of *Rome*) to avoid all disturbance in the City, and prejudice to the Church, none should be chosen without his knowledge. See also *Petavius, Rationar. Temp. part. 1. lib. 7. cap. 3.*

<sup>d</sup> *Petavius, Rationar. Temp. l. 7. c. 3.* —To prevent which (that is, the Commotions in the City about the Election of *Laurentius*, and *Symmachus*, upon the death of Pope *Anastasius*) the whole Controversy was remitted to the determination of King *Theodoric*, according to the Law made in that Case by *Odoacer*. And he pronounced *Symmachus* Pope. And many Synods were about that Affair in the year 501, and some years after.

<sup>e</sup> *Hieron. Rubens. Hister. Raven. p. 131, 132.* The year after was there another Council called by the Command of King *Theodoric*, from *Ravenna*. —The French Bishops mention their being called to *Rome* by his Command. And Pope *Symmachus* gives the King thanks, that he called the Council to meet at *Rome*.

See *Ann. 2. Concil. de Synodis Romæ sub Symmacho.* —*Theodoric* does there shew the Letters of *Symmachus* himself to request him to call the Fourth Synod.

<sup>h</sup> *Pompon. Lotus of Odoacer.* —The Romans at his first entrance into the City, salute him King of *Rome* and *Italy*, and lead him to the Capitol with all the highest Honours. To the same purpose *Blondus. Decad. l. 3. pag. 31.*

<sup>i</sup> In decretal. *distinct. 69.* *Odoacer* is called by Pope *Symmachus*, the Most Excellent King of the Romans.

De

<sup>1</sup> *De Translat. Romani Imper. in Germanos.* Tit. *Quid ratione facta est Imperii translatio* — The Roman Power was transferred upon Odoacer first by the Army, or by the submission of the Roman Legions to him. 2. By the Nobility, and Senate of Rome. 3. By the Right of Conquest. 4. By the Renunciation of *Augustulus*. 5. By the Consent of all Rome, and Italy, declared in the Capitol, as they used to acknowledge their Lawful Emperours.

Blondus, *Decad. l. 3. p. 37.* He there shews — How Theodoric was received at Rome by the agreeing Consent, and Applauses, and Acclamations of the Pope, the Senate, and People of Rome; And that he left Rome to its own Government by the Senate; but yet so as that his *Præfett* did preside over them.

Bellarmin. *l. 1. de Translat. Imper. Rom. in Germanos, cap. 9.* says, that Theodoric enjoyed the Empire of all Italy.

The style of Theodoric's Letters-Patents represent him every-where as the Absolute Sovereign of the Romans, as much as ever the Emperours had been before him. In his Letter to the Senate of Rome, upon his Coronation Oath, *Lib. 10. Variar. Cassiodori* — Our Goodness must be a very commanding thing, when we are overcome by our own Will, who are not bound to answer to any one else — because we owe these things to God only, and not to Man; *Epistola 17.* So also in the next Letter to the People of Rome — consider, How much kindness is intended you, when he swears to you, who cannot be compelled. And speaking of the Office of *Præfett* of the City of Rome, *Epist. 4. lib. 6.* says of himself in comparison with those *Præfetti* — *Hæc solum ratione, &c.* In this only are we different from them, that we cannot be subject to any one else, who have none to judge us, or, to call us to account.

*Sigenius* says of him, *lib. 16. de Occident. Imper.* That Theodoric set up a Kingdom in the West, every way most like the old Empire there.

<sup>k</sup> *Cassiodor. Variar. Lib. 5. Epist. 3. de Præfectura Prætoriana.* — No Dignity is equal in power to it. — And although other Dignities have their set bounds, yet under that jurisdiction does almost every thing come that is done in our whole Empire. — And in the Comment there by *Brossius.* — *Anianus Marcellinus, lib. 21.* affirms, That the *Præfectura Prætoriana* is much above all other Dignities, as *Valentinian, Valens, and Gratian,* have decreed, *l. 1. c. de Officio Vicarii.* And that with good reason; For the *Prætorian Præfecture* was a kind of Sovereignty of Command, but without the Purple; and that was the distinction betwixt the Sovereign, and the *Præfettus Prætorio*, that he had not the sacred Purple, nor the Imperial Badge of Authority.

<sup>l</sup> *Cassiodor. Variar. l. 1. Epist. 4. l. 11. Ep. 1. 8, 10. l. 12. Ep. 3. 56.*

<sup>m</sup> *Cassianus in Sextum Rufum, p. 8. De Imperatoribus.*

*Appian* writes in the Proem of his History, That Emperor was the name of the Generals of Armies of old; From whence he that Governed the Commonwealth at his own pleasure like a King, was called an Emperor. And they took that name upon them, because the name of Emperor was more acceptable at Rome, than any other Title, which had a show of Absolute Government. — And *Julius Caesar, as Dion* says, did take the name of Emperor upon him, as *omnium Rerum Dominus*, from whom the Emperours after him took the name.

Thus

Thus were the Gothic Kings really Emperours of Rome under the name of Kings; They had the same Power, and differed only in Name.

<sup>n</sup> *Cassiodor. Variar. Lib. 1. Epist. 29, 31, 32, 33, 44. Lib. 4. Ep. 45, &c.*

<sup>o</sup> *Cassiodor. Variar. Lib. 8. Ep. 2, 3, 4. Lib. 10. Ep. 18. Lib. 11. Ep. 1. pag. 658.*

*Cassiodor. Lib. 8. Epist. 24. Clero Ecclesie Romanæ Athalaricus Rex.* We decree by our Authority at this present, That if any one has an Action against any belonging to the Roman Clergy, That he Cite him to the Court of the Most Blessed Pope. — And if the Plaintiff has not right done him there, then he may go to the Secular Courts.

<sup>p</sup> *Cassiodor. Variar. Lib. 8. Epist. 15.* King *Athalaricus* to the Senate of Rome concerning their Agreement in the choice of that Pope, which his Father had named to them after the Imprisonment of Pope John by him, He calls it, their Obeying his Command in it.

*Idem, Lib. 9. Epist. 15.* To Pope John.

<sup>q</sup> *Anastasius Bibliothecarius* records this of Pope John the first, in the time of Theodoric; and of Pope *Agapetus* in the time of Theodahat.

<sup>r</sup> *Bellarmin, in his 9th Chapter, De Translatione Imp. Rom. Lib. 1.* does show that Odoacer was King of Rome and Italy, against the Emperours will, and so had no dependance upon him; and that Theodoric after him was made King of Rome and Italy, by the consent of Zeno, as one Emperor did usually create another; so that these Kings must unquestionably be qualified to be the Sovereigns of Rome, both for their independance on any other, and their possession of it by the same way that the Western Emperours used to have it.

<sup>s</sup> *Græc. in cap. 17. Apoc. v. 12.* — The Goths were the first that were made the Confederates of the Roman Empire, as *Procopius* shows, *Gothic. l. 4.* And that before the time of *Maximianus*, as we learn out of *Jornandes.*

To the same purpose *Onuphrius Panuvinius, Lib. Eistor. pag. 307.* — The Romans a little before (that is before the time of *Augustulus*) had taken the *Scythians, Alans, and Gothic* people into Society with them — The Dignity of the Roman Princes was so diminished about that time, That they were even forced by these Strangers, against their will, under the decent Name of *Associates and Confederates*, to let them share all the Italian parts of the Empire with them.

*Græc. de jure Belli & pacis, Lib. 2. c. 9. Art. 11.* By the Decree of *Antoninus*, All within the bounds of the Roman Empire were made Citizens of Rome.

*Petavius* shews out of *Idatius*, That in the year 38. The whole Nation of the Goths were taken into Society with the Romans, and had Lands assigned them. *Petav. Rationar. Temp. Lib. 6. c. 8.*

<sup>t</sup> So also all over *Cassiodorus's Variar.* The Gothic Kings stile themselves Roman Princes.

*Cassiodor. Variar. Lib. 3. Ep. 16. 18. Lib. 11. Ep. 1, 2. pag. 658, 659, 669.*

<sup>u</sup> *Jornandes de Reb. Geticis, Sect. 86.* Zeno Adopts Theodoric for his Son. — And he was made one of the Yearly Consuls, which is the highest Office, and the greatest Honour in the World.

*Cassiodorus*

*Cassiodori Chronicon. p. ult. D.N. Eucharicus Gillica & Justinus Aug. Cæs.*  
 \* *Onuph. Panuvinus, lib. Faſtor. p. 61.*—But the Conſulary Dignity continued at Rome to the time of Juſtinian.

*Joh. Perſius Silſius protonotarius de p. Præſ.*

*Juſtinian. Novell. 105.* calls the Conſulſhip, a Dignity that goes along with the Imperial Power; ſo that the Conſulary Power ſeems to be ſo interwoven with the Sovereignty, that it follows it of its own accord, and is tacitly included in it, as ſoon as the Scepter of the Empire is taken.

*L. 6. Cæd. Theodoſ.* The Emperors Decree, That all other Dignities ſhall give place to that of Conſul.

\* *Prattica dell. Medaglie de Carlo Pattin. Pag. 67.* The greateſt part of the Money which the Emperors, Julius Cæſar and Auguſtus, cauſed to be ſtamped, was called *Conſular Money*, for the reſpect that they bore to that Supreme Dignity.

## C H A P.

## C H A P. V.

*The 23d Propoſition, The Beast ſome Preſent Sovereign of Rome. The 24th. The 42 Months of the Beast at leaſt 1260 years. The 1260 Days of the Witneſſes the ſame particular time. The Two Witneſſes, the Representatives of the whole Church enſlav'd by the Beast.*

Since it has been made unqueſtionable from the preceding Propoſition, That the Sixth King, or Head, has been paſt for ſome hundreds of years. From thence it may as aſſuredly be concluded, That

*The Beast called the Eighth King, is a Sovereign Roman Propoſit. 23. Power that is owned for Supreme by the Authority of the City of Rome at this preſent.*

For the Sixth King in being at the time of the Viſion, was certainly at an end after the ruine of the *Western Empire* by the *Heruli and Goths* (*Prop. 22.*) — And the Seventh King does immediately ſucceed the Sixth (by *Prop. the 18th*) — And the Seventh King was to continue but a ſhort ſpace (*chap. 17. 10.*) Whereas the number of years from the Ruine of the *Western Empire* to *this preſent*, is three times longer than the whole time of the fixth Head from the date of the Viſion, and as long as the whole time of the other ſix Heads before.

Wherefore the *Seventh King* muſt needs have been long ſince paſt, and the *Eighth King* (called the *Beast*) have entred upon his Reign. For the Eighth King did immediately ſucceed the Seventh (by *Prop. 18.*) — And the Eighth King, or the *Beast*, is to continue till the Second coming of Chriſt (by *Corollar. 1. Prop. 12.*) — And therefore muſt the time of the *Beast* be both begun already, and not yet paſt; that is, muſt be at *preſent* in being.

Upon the ſame grounds it appears, That

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Prop. 24.

The forty two Months of the Reign of the Beast, Revel. 13. 5.  
are at least 1260 Years.

For the Beast is in being *at this present* (by Prop. 23.) — And he began his Reign soon after the fall of the sixth Head, because the Seventh King was to continue but a short space, Rev. 17. 10. — And the sixth Head was at latest ended at the fall of the Western Empire in Augustulus (by Prop. 22.) — which was above 1200 Years since. It is therefore impossible, that the forty two Months of the Reign of the Beast should have a *literal* signification in this place. They must then of necessity be understood in a *Mystical* Signification (by Rule 2.) — and in such a *Mystical* Signification also, as must make them contain in them above 1200 Years.

Now there is no Example in Prophecy of any such Mystical Signification of Time, as will make these forty two Months reach to 1200 Years, and make them less exceed that number of Years, than the Mystical use of Weeks and Days in some of the Prophecies. Weeks are by almost the *Unanimous Consent* of all Interpreters taken for so many Years as they have days in them, in that famous Prophecy about the first coming of the *Messias* into the World, in the 9th Chapter of *Daniel*, v. 24. under the name of the *seventy Weeks*. This is an unexceptionable Instance of the mystical use of *days* for *years*.

So also is the Year of Jubilee after 49 years called the end of seven Sabbaths, or weeks of years, *Levit.* 25. 8.

*Days* also are made use of to signify *Years* in *Ezekiel* twice in one Chapter, *Ezek.* 4. 4, 6. and in the same manner in the Book of *Numbers* 14. 34.

Against these two last Examples it is pretended, That Days do not *absolutely* signify Years, but are only made *the Types* of Years. But this is no material Objection against this usage of Days. For though in those two places they be used but as Types, yet it is easie to observe, that Types of things are ordinarily used in the *New Testament* for the things themselves after the Type is fulfilled in them; and in that use of them they signify the things *absolutely*, and not *Typically*; for a typical signification of any thing, is the signification of it before it is come to pass, which cannot be, when the Type is used for the real thing it self

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self then in being. And therefore in such a use of the typical word, it must signify the thing *absolutely* only. Rev. XVII.

Thus do we find the names of Temple, Altar, the Holiest of Holies, the Vail, the Passover-Lamb, used to signify, the Christian Church, the Communion, Heaven, this Earthly state, Christ Jesus, after these Types were accomplished, and so after their typical time was past.

By the same reason may any other Type be used to signify a thing *absolutely*, as well as *typically*. And Days may for that reason be as well supposed to signify *Years* *absolutely* in some places, because used to signify them *typically* in others, if there be any evidence against their *literal* acceptation, as there is here found to be.

Wherefore according to these Examples, especially that of the 70 weeks, which is by all acknowledged, the 42 Months must be considered, as containing so many years in them as they have days in them; and the least number of days that they can contain in them, is 1260. whatsoever accounts of Months be taken either in the time of *Daniel*, or of St. *John*.

If it should be hereupon enquired, *What kind of Months* these were, and *how many days* they did precisely contain in them, the relation that this account of the Beast in the *Revelations* has to the fourth Beast in the 7th Chapter of *Daniel*, will resolve that difficulty. The 42 Months of the Beast in this place, are the Times of the Little Horn in that 7th Chapter of *Daniel* (by *Corroll.* 2. Prop. 15.) And the Times of the Little Horn there, are said to be a *time*, *times*, and *half a time*; which therefore must be the same with the 42 Months of the Beast, they being both of them the same time of the same Reign. Now the Time, Times, and an half, are in the 12th Chapter of the *Revelations* the same time of the Woman's abode in the Wilderness, which is a little before said to be 1260 days. The 42 Months then, which is the same time of the Reign of the Beast with the Time, Times, and an half, must also be but 1260 days.

By this then it appears, That the calculation of these Months must be according to the *Babylonian* Account, where *Daniel* lived, when he wrote that Prophecy, to which this of the Beast in the *Revelations* does every-where refer. The *Babylonians* had but 30 days in their Months, and they were all of equal length; to which they added an Appendix of five days at the end of the

A a 2

Year,

v. 14.

v. 6.

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Rev. XVII. Year, which the Greeks called the *Epagomena*, and so made their Year to be 365 days. But without the *Epagomena*, three Years and an half make but 1260 days, which is the number that these Visions about the Beast do so often inculcate, and is 17 days short of the true Account of three years and an half in the *Babylonian* way.

And this is the only reason that I could ever find satisfactory, Why, besides the *Time, Times, and an half*, there is the mention of 42 Months, and 1260 days in the Prophecy, to express the same number of years. For the *Time, Times, and an half*, without any thing else to restrain it, would have been understood to be three full years, and an half, according to the *Chaldaick* Account, from whence that calculation was fetched, and so would really have been 17 days longer, and have signified 17 years longer than they really were to be; whereas by this particular determination of them in the Prophecy to 1260 days, and 42 Months, they appear to want the Appendix of the five days, or *Epagomena*, at the end of every Year. And thus are we delivered from that fanciful Shift, that Mr. Mede was fair to fly to in his account of the different ways of expressing the same time here, viz. That the Months were used to signify the *works of darkness*, and the days the contrary: The Months being regulated by the course of the Moon, and the days by that of the Sun.

The 42 Months then do appear by this to be 15 days short of the full length of *Time, Times, and half a time*, by being reckoned without the *Epagomena*; It may hereupon be very reasonably imagined, that the 1260 Years signified by so many days, may each of them also be reckoned without the *Epagomena*, or five days at the end of them; and then they will also want some such number of Years of their full account, and so prove to be but 1243 Years.

From the former Proposition it may be concluded, That

Corollar. 1. *The 1260 days of the Two Witnesses, Revel. 11. 3. are 1260 Years.*

For the 1260 days of the two Witnesses are the same length of time with the 42 Months of the Beast, *pag. preced.* And are described as the opposite Party to the Beast, *v. 7.* and so mentioned in the same account as Contemporaries with him: And since

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since they have the same length of time assigned to them for their continuance, it ought to be understood to signify the same thing without any clearer Evidence to the contrary (*by Rule the 3d.*) — Now by their Characters they appear to be capable of so long a continuance. For they represent a body of Men, and not two single Persons only. It is said, that the Beast should *make war with them*. And the Beast is already known to signify a great Empire; And how can a great Empire be said to *make war* with two single Persons, or Peoples, Kindreds, and Nations, as it is said of them, to *see them lie dead*, and not to *suffer them to be buried*?

The 1260 days then of the two Witnesses, do signify the same length of time, that the same number of days in the 42 Months of their Contemporary do signify, that is 1260 Years.

If these days do signify the same number of Years with the 42 Months, Then

*The 1260 days of the two Witnesses and the 42 Months of the Beast, do signify the same coincident space of 1260 Years.* Corollar. 2.

For the Beast and the Witnesses have the same length of continuance (*Prop. 24. & Coroll. 1.*) — And they are described to be Contemporaries, and the opposite Party to one another, *Rev. 11. 7. to 14.* And therefore it is extravagant to fancy their time to be different, *only because* it cannot be proved to be strictly impossible that they should not be the same from the beginning to the end. See Chap. 2. Book I.

From hence it may safely be inferred, That

*The two Witnesses in Sackcloth, Rev. 11. 3. do represent the whole True Church in the time of its humiliation under the Beast.* Corollar. 3.

For the two Witnesses must signify a succession of Persons during the space of 1260 Years, (*Coroll. preced.*) And they are set out by Characters that are peculiar to the Representations of the True Church in the times of its humiliation under its Adversaries in the *Old Testament*. As by the peculiar Miracles of *Moses* and *Aaron* in the Land of *Egypt*, *v. 6.* By those of *Elijah*, with *Elisha*, *v. 5, 6.* And by the Mystical Characters of *Josna*, and *Zerubbabel*, *v. 4.*

Exod. 7. 19.  
1 Kings 17. 1.  
Zechar. 4.

By

By this it appears, That they must refer to some twofold division of the whole Catholick Church that must be generally known for 1260 years together; And in this respect the Reason why they are represented by *Two*, may be either,

1. The natural division of every well constituted People into *Civil*, and *Ecclesiastical* Persons, the *King*, and the *High-Priest*, especially where the Church of God is, which is the present Case. As this does go along with all well-ordered Societies, so it is exemplified in two of the Instances here referred to out of the *Old Testament*.

Or, 2. The Church may here be represented by *Two*, upon the account of the known peculiar Character of the Christian Church, in distinction to that of the *Jews*, all over the *New Testament*; where it is every-where represented, as *one* Church made up of *Jews* and *Gentiles*, *one* Common Society with those *two* great constituent Parts in it; upon the account of which it was originally called the *Catholick Church*.

Rom. 3. 30.  
& 4. 16. & 9.  
24. & 10. 12.  
& 11. 17.  
& 15. 8, 9.  
1 Cor. 1. 24.  
& 7. 18, 19.  
Gal. 27. 8.  
& 4. 22, 24.  
& 6. 15, 16.  
Ephes. 3. 6, 9.

Thus do we find † *St. Paul* almost continually insisting upon this *Two-fold* distinction in the Church; and the chief ground of all his earnest Motives to Unity, and Mutual Communion, for the making the Christian Church *but one* thing, is, that all the World, both *Jews* and *Gentiles*, are but *one* Church of Christ. As *Ephes. 2. 14, 15, 16, 17, 18.* and *Chap. 3. 6.* and *Chap. 4. 1, 2, 3, 4, 5, 6.* And this is every-where represented by him, as the great Mystery of God, in the bringing the *Gentiles* to be *one* Church with the *Jews*, *Ephes. 1. 9. 3. 3, 9. Colos. 1. 26, 27.* This Book of the *Apocalypse* does also generally run upon that distinction. As *Chap. 5. 5.* The number of the *Jewish* Elders gathered out of all Nations. And *Chap. 7. 4, 9.* The 144000 out of the *Jewish* Tribes, but figuratively taken; and the *Great Multitude* of all Nations. So also *Chap. 14. 1, 6.* The 144000, and all Nations, and Kindreds, and Tongues, and People. And *Chap. 19. 4, 6.* The 24 Elders represent the *Jewish* part, and the Voice of the *Great Multitude* the *Gentiles*, though both figuratively. And the Church is every-where set forth as the *Jewish* Temple, or Synagogue, set open to all people.

This also we find every-where foretold in the *Old Testament*, as the peculiar distinction of the Church of the *Messiah* from that of the *Jews*, That it should be the Church of both *Jews* and *Gentiles*. And this does our Saviour also make the distinguishing Badge

Badge of his Church. For this reason did he make choice of Baptism to be the Initial Rite of all Nations into his Church, which by the *Jews* had always before been made the distinguishing Rite betwixt themselves, and the *Gentile* Proselytes. He also upon the same account ordered the Memorial of his own Death to be the Communion-Feast, or the common Union of *Jews* and *Gentiles* in his Church, or the Communion of Saints of all kinds, instead of the *Paschal Lamb*, which was the distinguishing Ceremony of the Religion of the *Jews* from all the rest of the World besides. And thus also does he himself signify his Church to be *One Fold made up of two sorts of Sheep*, *John 10. 16.*

But this does most eminently appear in the History of the Actions of the Apostles, after Jesus had committed the sole management of his Church to them. The chief Subject of the Book of their *Acts* is to set forth this new appearance of the Christian Church with these *Two* different kinds of Members in it.

Indeed this *twofold* distinction of the Members of the Christian Church had its foundation in the known division of the whole World into those two general Parts of it, *Jews*, and *Gentiles*, both always before, and at the time of the writing this Prophecy. And this distinction was always preserved in memory by the frame of the *Jewish Temple*, and its distinction of the *two Courts* of the *Jews*, and *Gentiles*; and so seems to be the most likely to be here referred to, because the most obvious, and commonly known division of the Church of God into *Two*.

But what strength soever this Account of their being called *Two*, may seem to have, yet the demonstration of their real nature in general before given, does not at all depend upon it. This is intended only for a probable illustration of that Character. And since by the discovery of their Nature, they must represent the whole Christian Church for many Ages, there must be some reference in this Character of it to some twofold division of the Christian Church, which must distinguish it from the *Jewish*; and none was better known for such, than that which has been here pitched upon; not that of the *Old* and *New Testament*, nor that of the Churches of the *Waldenses* and *Albigenses*, which some would have that number to refer to.

Matth. 8. 11.  
& 21. 43.  
& 22. 9.  
& 24. 14.  
John 11. 52.

## References to the Fifth Chapter.

\* THUS does Ribera interpret the three days and an half, in Chap. 11. v. 9. — that they signify that the Tyranny of Anti-christ shall not be continued above three years and an half, according to that of Ezek. 4. I have given thee a day for a year; Though afterwards upon the 20th Chapter of the Apocalypse, he does in express terms contradict this very Interpretation; When ever, says he, did Tyrannus see a day taken for a year? And though in Ezekiel — God said, I have given thee a day for a year, yet what ground is this to take a day for a year in Scripture?

Alcasar also upon the 2d verse, Chap. 11. Apocalypse, does determine, That the 42-months, and the 1260 days must necessarily be taken in a mystical, and not in a literal sense. Notatione quarta in vers. 2. And they both agree with Bellarmine, l. 3. de Pont. c. 8. that the 42 months, and three years, and an half, must be understood according to the Chaldaick Account.

## C H A P.

## C H A P. VI.

The 25th Proposition, The Second Beast (Rev. 13.) an Universal Church-Head distinct from the First. The 26th Proposition; The Beast, A Secular Head considered with an Universal Church-Head, but distinct from Him. The Second Beast a succession of many single Persons. The Beast, and the False Prophet are the present Secular, and Ecclesiastical Roman Heads, or the Imperial and Papal Power. Objections answered.

There have been sufficient grounds of Assurance given, that the Beast is really in being at this present time; It is in the next place necessary to enquire after those Characters of him that do distinguish him from all other Sovereign Powers upon Earth.

The greatest difficulty in this Affair arises from the great resemblance, that there seems to be, betwixt the First and the Second Beast in the 13th Chapter of the Revelations. For they are described as two distinct Sovereign Powers in one and the same Roman Dominion. The Second Beast is said to exercise all the power of the First Beast before him. And therefore do we find these two Beasts confounded together by many of the best esteemed Interpreters.

It may then be observed in the first place; That

The Second Beast in the 13th Chapter of the Revelations, is a Church-head owned for Supreme over all the Roman Jurisdiction, And distinct from the First Beast. Prop. 25. See References.

For the Second Beast is said to exercise all the Power of the First Beast; and therefore is a Supreme Authority in that Nation.

And the exercise of this Power is to force men to a Religious Worship, and to make them make an Image to the First Beast to be worshipped by all the World; and he was to work Miracles to deceive men into this Worship, which are all Instances of an Ecclesiastical

B b

astical

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*astical* Authority: And besides, has the name of the *false Prophet* by way of eminence, *Coroll. 2. Prop. 8.* Wherefore he must be a Church-Head, exercising this Supream Ecclesiastical Authority over the *Romans*.

The description of the Second Beast is also quite different from that of the First, and is said to be a *Second* Beast in reference to that *First*, and therefore must be another different Beast from the First. His great business also is to make men give worship to the First Beast, who is every-where distinguished from him by the name of the First Beast, which *had been deadly wounded, but yet did still live*; All which is sufficient to conclude them to be two distinct things really different from one another.

v. 12, 14.

'Tis true; All the mischief, for which the First Beast is so stigmatized in this Prophecy, is that which is the *whole business* of the Second Beast; that is, *Idolatrous Worship*, tyrannically imposed by the Image, which the Second Beast sets up; This the first Beast assists, and enforces by his Power; And upon this account are these Two Beasts represented as one Confederacy. And therefore the one is often comprehended in what is said to be done by the other, because it is one common Interest that they both act in; and in which they both act at the same time. So that to signify the Activity of either of them, it is enough on many occasions to intimate the name of but one of them; as we see the name of either of the two Partners in a Trade does signify the concurrence of the other in it, who was not named.

But that they are notwithstanding both of them Supream Heads in their several ways, with an absolute Jurisdiction belonging to them, appears from that Power of the Second Beast, by which he gave life to the Image of the First Beast, and impowered it to kill all who would not worship it: For it is certain from that, That the Second Beast himself must have that Power of Life and Death to himself, which he gave to the Image, and therefore be Supream.

v. 15.

From hence it would be inferred, That

*The Second Beast is a Pontifex Maximus of the Romans after the time of the Heathen Emperors.*

For (by *Propos. preced.*) the Second Beast must be a Supream Church-Head of the *Romans*, which is a *Pontifex Maximus*. And (by

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(by the same *Prop.*) he must be distinct from the First Beast, who is another Supream Head of the *Romans* (by *Propos. 20.*) And till the time of the Emperor *Gratian*, the *Pontifex Maximus* was not a really distinct Head of the *Romans* from the Emperors; the Emperors till then were both the *Pontifex Maximus*, and the Supream Civil Head.

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And now it may be safely determined, That

By the Beast in the Revelations, is meant a Secular Sovereign Power of the *Romans* confederated in an Idolatrous Anti-christian Rule with an Ecclesiastical Supream Head of that Nation, which is distinct from it. *Proposit. 26. See References.*

For the principal Agent is the *False Prophet*; The design and business of all the Power that is exercised, *Idolatrous Worship*; the Instrument that executes all the Orders about it, the Image which was made by the *False Prophet*; and the Beast joins in all, as the chief Supporter of it. And the Tyranny exercised in it against the Followers of the *Lamb*, does sufficiently shew how *Antichristian* a Design it is that they are engaged in; and the real distinction betwixt the Beast, and the Church-Head, his Confederate, is assured from *Prop. 25.*

This Confederacy does shew the Second Beast to be no single Person. For the *False Prophet* continues to the end with the First Beast; and the First Beast is the Succession of many single Persons in the same Form of Government, as an Head of a Beast is known here to signify; And therefore,

Prop. 15, & 20.

The Second Beast is a Succession of Ecclesiastical Persons having the Supream Power in Ecclesiastical Affairs.

Corollar. 1. See References.

Wherefore, without any further scrupulous search for the moment at which the Beast began his Reign, let the particular Change of the Government of the *Romans*, which made the Beast at first to appear, be what it will, and never so difficult to know, yet now it may be safely concluded, That

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Corollar. 2.

The Beast, and the False Prophet are those two Forms of Secular and Ecclesiastical Government really distinct from one another, which are at this present time acknowledged for Supreme by the Authority of the City of Rome.

For the Beast is the last Ruling Head of the Romans by Coroll. 2. Prop. 6. — And therefore is that which is owned for Supreme at Rome, by Prop. 21. — And he is owned there for Supreme at this present time, by Prop. 23. — And he is a Secular Sovereign Power of Rome, distinct from an Ecclesiastical Head there owned, and confederate with him, by Prop. 25. — And that Ecclesiastical Chief Head of Rome is the False Prophet, by Coroll. 1. Prop. 25.

Wherefore the Beast, and the False Prophet, must be those Secular, and Ecclesiastical Heads of Rome distinct from one another, whose Authority in those several kinds are at this present there owned.

If so, Then how can one avoid from being assured, That

Corollar. 3. The present Imperial and Papal Power, or Authority of Rome, are the Beast, and the False Prophet.

For there are no other Secular, or Ecclesiastical Sovereign Powers of Rome, whose Authority in those several kinds are there acknowledged for Supreme, and as really distinct from one another, but only the Papal and Imperial Power; and we are sure that they must be both of them in being at this present time by Coroll. 2. Prop. 26.

And besides, The present Imperial Power has all its title from the City of Rome, and was generally used to have a particular Crown from thence; and the powers of it are acknowledged by the Authority of Rome to belong to them, as Kings and Emperors of the Romans, and they are owned for such by all Christian Princes in their Treaties with them.

The Pope also, who confers this Right and Title of Roman Emperour, is by Custom and Prescription the Administrator of the Empire in time of a Vacancy, and is the Representative of the Senate and People of Rome, in whom the power of choosing or approving the Head of the Roman Empire did always reside, how

Note 6. Corn.  
& Lapide.

Rev. XIII.

Note 1, & 2.  
on Chap. 3.

how various soever the way of choosing him was; as Grotius informs us in his Notes upon the 9th Chapter of his 2d Book, *de jure Belli & Pacis*, & Bellarm. *de Translat. Imp. Rom.*

These Rights of the present Roman Emperor are also confirmed by that Civil Law, which was always in former times the General Law of all Nations, and is so now for the greatest part of it; and his Title has been acknowledged by the Constantinopolitan Emperors themselves. His Power in disposing of the Fees of the Roman Empire in Italy, he is continually in the exercise of, and has publick homage done him for the Dutchies of Milan, Mantua, Modena, Montferret, &c. and for other Rights in these Parts.

His being of the German Nation, signifies no more against him, than it did against others, that they were of Thracia, or Dalmatia, or Hungary. Besides, there is a plain distinction in his Titles betwixt that of Caesar or the Emperor of the Romans, and his being King of Germany, Hungary, Bohemia.

It can be no objection against this, That the Imperial Power has no exercise of Authority over the City of Rome, or over all the Jurisdiction of the Roman Empire.

For, 1. His Absence from Rome, and from the particular Government of it, is no greater Argument against his being the Head of that City, as it is a part of the Empire, than it was against those Roman Emperors, who first left the City of Rome to its own disposal, and seated themselves at Ravenna; And tho the Authority of the present Emperor be now less at Rome, than it was in the days of those Emperors; yet as long as he is still owned there as Lord paramount of the whole Empire of that City, a particular privilege of exemption from the execution of his Orders among the inhabitants of Rome, is no more than the asserting it to be a privileged place within the extent of his Jurisdiction: Besides, that it is by the consent of the Emperors themselves, that they exercise no temporal Superiority there; And that Power which they have lost there, is only upon the account of their power there exercised before them by a Church-Head, according to the Letter of the Prophecy.

2. As for the inconsiderableness of his Power or Authority over the Jurisdiction of the Roman Empire, it is no more than what is foretold of him in the Figure of the Beast. For it is expressly signified in the Figure, that he should be but the Head of the Roman Empire, when it was divided into Eleven distinct Sove-

Rev. 13. 12.

Rev. 13. 1 &  
chap. 17. 12.  
Sove-

See References.

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Rev. XIII. Sovereignities, represented by the Ten Horns, with Crowns upon them, and the last Ruling Head amongst them. And therefore must the Head be really but a *titular* Head of that whole Empire, and not in the actual possession of all the Jurisdiction of it; And since the Beast is a Roman *Secular* Power in being at this present, by *Coroll. preced*; And there is no other Secular Power of the Empire, who is acknowledged to be superiour to all the rest, by the Authority of the City of Rome, but he alone; The finalness of his Dominions cannot hinder him from being a *Secular* Head of Rome.

Besides, He is in the actual possession and exercise of many privileges, by which he is every-where owned for the *Chief Head* of all Christian Princes: For this reason is it, That <sup>u</sup> he, and his Ambassadors have the *precedence* given them in all publick Appearances; And upon this account also is he in " the exercise of some *Rights reserved* to him over the Subjects of other Princes, in case of the denial of Justice to them, or of the neglect of it; and in cases of Appeal, though *not with any power over the persons of Princes*. Whether this be fit, and allowable, I will not dispute: It is certain, that these *Rights* he has a long time been in actual possession of, which usually confirms a Right, and are acknowledged to be his due by the Authority of the City of Rome at this present, and *not* allowed to any other Prince beside. So that there is none else that has the least appearance of being the one Secular Head of Rome in the midst of Ten Horns, or the division of the Roman Empire into Ten Kings.

If it should be further urged, That those dreadful Acts of *Antichristian Tyranny* over the whole World, which are attributed to the Beast, do very little suit with the Power of the Imperial Government at present.

It must be considered, That there is a plain description of two different States of the Power of the Beast in the Prophecy it self: The *first* before the Rise of the Second Beast, or False Prophet; and there he is described as acting upon his own bottom; and it is said that *all the World did worship him*, and that he had power over *all Tongues and Nations*, &c. And that does very well answer any time of the Imperial enforcement of the Roman Religion by their *Laws*, and their Execution of the *Acts of Councils*, before the Popes had got the whole Superiority into

Rev. 13. 8.

Cap. 6. *and its Heads, and Horns, in the Revel.*

into their Hands. For then the Imperial Power was the only Roman Power that was worshipped, or whose Will and Law about Religion was set up for the *Laws of God* to the World.

But then there is *another* State of the Power of the Beast after the Rise of the Second Beast, or False Prophet, where all his Power is exercised before his face by *another*; and in that state the charge of *Anti-christian Tyranny* over the whole World does belong to the Beast, as he is *confederated* with those who act all these things; and it is attributed to the Beast *only*, upon the account of his continuing still the *Secular Head* of that Confederacy; As any Cruelty done by the Officers of any Army against the Enemy, is said to be *all* done by the General.

But to shew us, that all this mischief was chiefly chargeable upon his Confederates, and Instruments only; We see all that Tragical part acted by the *Image* of the Beast which was inspired by the *False Prophet*, who is described as the principal Actor in all the Bloodshed and Murder of those, who would not *worship the Beast*, or his *Image*; And that *this Image* is a thing quite *distinct* from the Beast, will be made afterwards to appear; as also how both the *Beast*, and his *Image*, are the Objects of the false Worship enjoined.

But yet after all, It cannot but be acknowledged, that it is every way more certain, and unquestionable, that the present *Papal* Power must be the False Prophet, how dubious soever his real distinction from that, which is called the Beast, may seem to be. For the Character of the False Prophet cannot possibly fit any other Church-Head of Rome at this time in being, but *only* that Power. And the *False Prophet* must necessarily be now in being, because the Beast (his individual Companion, whoever he is, to the last end of them both) is certainly now in being.

Propos. 23.

Rev. XIII.

v. 12.

v. 15, 16, 17.

Rev. 19.

References

## References to the Sixth Chapter.

<sup>a</sup> Ornel. à Lapide in cap. 13. Apoc.] The Two Horns, (i.e. of the second Beast) as Joseph Acosta observes (l. 2. de temp. Noviss. cap. 17.) are the marks of the Episcopal Dignity; That is, of the Mitre, or Episcopal Crown; The False Prophet therefore does seem by this to be some Apostate Bishop, and pretender to Religion.—It is not therefore the Mitre, but some Mitred Apostate, that is here taxed, who shall treacherously abuse these Horns of (the Lamb) Christ, to propagate the Sect of Antichrist.

<sup>b</sup> Blasius Viega, in Cap. 13. Apoc. Sect. 6.] <sup>c</sup> Andreas Casariensis, and Irenaeus, L. 4. cap. 28. seem to me to have been more in the right, who take the Second Beast to be some eminent forerunner of Antichrist, and remarkable Preacher;—or, as Irenaeus calls him, The Armour-bearer of Antichrist.

Tom. 2. Concilior. in decretis Pelagii secundi.] Upon the assuming of the Title of Universal Bishop by John, Patriarch of Constantinople, Pope Pelagius the second writes thus to him—None of the Patriarchs ever used so prophane a word—And weigh well, my Brethren, what is next to follow, &c.—For it comes very nigh to him, of whom it is written, He is the King over all the Children of Pride—When our Brother, and fellow Bishop John to the contempt of the commands of our Lord, the Precepts of his Apostles, and the Rules of the Fathers, does endeavour by this name to be his forerunner.

Pope Gregory presently after him has much the same opinion of the same person, L. 4. Ep. 32.] 'By this haughtiness of his, says he, what does he show us, but that the time of Antichrist is at hand, &c. and Ep. 36. Repeats the former words of Pelagius, and Ep. 38. says, That this is the last hour, as Christ had foretold of Antichrist. All that was foretold is now accomplished. The King of pride is at the door; and which cannot be spoken without horror, An Army of Priests is prepared for him. And L. 6. Ep. 24. And not to speak of the wrong that is done to me (in particular) by it, If a Bishop is called Universal, The Universal Church falls to the ground, if that Universal Bishop chances to fall; And Ep. 28. ad Cyriacum, to take away that name of pride—Whosoever desires to be Honoured against the Honour of God, (That is, in being called Universal) is not at all to be honoured; And because Antichrist, the Enemy of the Almighty, is near at hand, I do earnestly beseech you, that he may find nothing that belongs to him, neither in the Manners, nor in the Name of the Priests. And, Ep. 30. now I say boldly, That whosoever calls himself Universal Priest, or Bishop, he is by that exaltation of himself the forerunner of Antichrist—For as that wicked one would seem to be God above all Men; so the other exalts himself above all Bishops.

<sup>b</sup> Alcasar

## Cap. 6. and its Heads, and Horns, in the Revel.

<sup>b</sup> Alcasar in cap. 13. Apoc. Sect. 6.] 'It is evident from the Context, That the Beast out of the Earth, and the Beast out of the Sea, must be two distinct Beasts. See also before, Viega, Pelagius, Gregorius M.

<sup>c</sup> Mede in c. 13. Apoc. v. 1. See the next note Mede.

See Note 6. of this Chap, Goldastus, p. 349. Item Ibidem, Goldast. p. 76. See there the Oath taken by the Electors, by the order of the Golden Bull, That I will chuse a Temporal head for the Christian World.

Pope Gelasius, in the time of Theodoric King of Italy, in his Decree about the Council of Chalcedon, Concil. Caranza. p. 282. shows, 'That before the coming of Christ, the King used to be the High-Priest; and so was it in use amongst the Pagan Emperors: But when it was come to him that was the true King, and High-priest together, neither could the Emperor take the name of High-priest, nor the High-priest the name of Emperor. So that the Emperors have need of the Popes for the things of another life,—And the Popes of: the Emperors for the things of this World.

All the Concordats betwixt the Emperors and Popes are said to be to Unite the Royal Power, and the Priesthood; as particularly that of the Emperor Henry's giving up the right of Investitures to Pope Calixtus the 2d, and the Popes confirming the Regalia to the Emperor by the Scepter. Abbot Ursburg. Chron. An. 1122.

<sup>c</sup> Mede, in c. 13. Apoc. v. 1. 'These Two Beasts are tied to one another by the nearest relation to one another; and both of them do together Reign over the same part of the World. The First, or Ten Horn'd Beast we may call The Secular Power; the Two Horned Beast, The Ecclesiastical Power. And on v. 11. The first Beast is a Secular Power; this an Ecclesiastical, which does exercise the chief Ministerial power of the first Beast, and his Blasphemies.

<sup>d</sup> Aventin. Histor. Boior. Lib. 7.] The Bull of Pope John against the Emperor Lewis, does there recount, 'That from the time of Charlemagne, the Empire was a Fief of the Papal power, and so must be conferred by the Pope, to be in union with him for the assisting the Church in its Acts.

The Emperor, in Answer to it, Challenges it to be his right to elect the Pope; so that both agree, that they are to be immediately united to one another.

<sup>d</sup> Alcasar, in c. 13. Apoc. Sect. 6.] By the Beast of the Earth (or second Beast) is signified a multitude of persons, as well as by the Beast of the Sea (or the First Beast); as well the one, as the other of these Beasts, is the Scheme of a numerous multitude, and not of a single person; as in the 7th of Daniel.

<sup>e</sup> The German Writers, who defend the Imperial power from any dependancy upon the Papal, and therefore look upon the Coronation of the Emperor at Rome, as unnecessary; yet grant it to be the usual and common form of confirming the Roman Empire upon him by the people of Rome.

Hieron. Balbus de Coronatione, Cap. 21. says, 'That the place assigned for the Coronation of the Emperor with the Imperial Crown, is at Rome: For which he quotes Clem. Roman. de iurjurand. & D. c. venerabilen and

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says

says in his plea against the necessity of the Crowning of the Emperor at Rome, 'That it is only positive Law that ordains it; whereas the Emperor is above all such kind of Law:—Which shows however, That that was the Law, 'That the Coronation should be at Rome. And makes this another Argument for his side, 'That tho' the Pope be ordained to be Inaugurated at Rome, yet that he dispenses with it, and so therefore might the Emperor: Which intimates, That Rome is as properly the place from whence the Imperial Crown comes, as it is for the Papal Mitre. — And then concludes the Chapter, That it is not material where the Coronation be, provided it be done by the Pope, or his Legate; — Which confirms the Authority of it to be from Rome; and therefore adds, 'That before the Translation of the Empire from the Greeks to the Germans, the Coronation used to be performed by the *Præfett of the City* — And that does manifest, that the Pope in that Solemnity does stand only as the Head of the People of Rome, instead of the *Præfett of the City of Rome*.

Albericus in *Indice, verbo Coronat*, says] 'That the Emperor receives three Crowns, The first of Silver in Germany, An Iron one in the Dutchy of Milan, and a Golden one for the Roman Empire.

Ludovic. à Bebenburg, who on the German or Casarian side, *de jurebus Regni & Imp. Rom. pag. 5.*] 'The Reason why he that is elected, is called King of the Romans, is both in reverence to the Most Holy Roman Church — and in honour of the City of Rome, whose People had formerly the Monarchy of the Empire. *M. Freherus* in *Commentario*. — 'Hence that proud Voice of Rome, at the Coronation of the Emperor Henry the VIIIth, I confirm unto the Prince the Sovereign Power, with the Crown of Crowns, and give him command over the Cities and Nations of the World. Let the Eagles defend my Glory. — And in the Seal of Charles the IVth, with which the Golden Bull (the Instrument for the present manner of the Imperial Elections) is sealed, and other publick Instruments, The City of Rome is in the stamp of it with this Motto,

'Roma caput Mundi regit Orbis frenata rotundi.

Goldast. *Politic. Imperial. pars 5. p. 349.*] — Sed postquam Christiana & Orthodoxa Religio, &c. 'But after that the Christian and Orthodox Religion prevailed, so as to make a noise all over the World; And that by this means the High-Priests (at Rome) came to be adored by Princes, Kings and Emperors with the greatest humility, and a singular kind of devotion; it came to pass, that by the common Consent of all Christian People, that of the two several States of the Christian World, The one should be govern'd by the Popes, the other by the Emperors; But yet so, that the Emperors should acknowledg both their Imperial Dignity and Power to proceed from the Popes of Rome, as the true Mediators and Intercessors for them. — But this is further confirmed by the Civil Law, which suffers not the Imperial Majesty to be subject to any human Laws; but on the contrary, does openly declare it to be above all human Privileges and Laws.

Bellarmin

Bellarmin shews, *Lib. 3. de Translat. Imp. Roman. in Germanos* — 'That the present way of electing the Emperor was settled by Pope Gregory the VIIth, in the Golden Bull, to confer the Power and Authority of Emperor of Rome upon the Person elected by them; and chap. 12. lib. 1. says, 'That all kind of Christian Princes whatsoever have acknowledged the Roman Empire to have been amongst the Germans ever since the Year 800. Goldastus in his *Politic. Imperial. part. 1. p. 76.* sets down the particular form of the Oath, that the Electors take before their choice, to this effect.

I. N. — by the help of God, will chuse a Temporal (or Secular) Head for all Christian People; that is, a King of the Romans to be advanced to be Emperor.

And it is the Order of the Golden Bull, That they should not depart from the City of *Frankfort*, till the major part of them have elected a Temporal Head for all Christian People; that is, A King of the Romans to be created Emperor.

Aventin. l. 6. *Hist. Boior.*] Pope Adrian, in his Letter to the German Princes, tells them, 'That the Roman Empire was translated from the Greeks to the *Abnaines*, so, as that their King was not called Roman Emperor, till he was crowned by the Pope. Before his Consecration he was but King, after his Consecration he became Emperor. From whence then, says he, had he the Empire, but from Us? And afterwards gives this reason for it — For Rome is our Seat; The Seat of the Empire is Aix, in the Forest of *Ardenne*.

Radevicus, l. 1. c. 16.] Frederic the Emperour, who had denied all Subjection to Pope Adrian, yet in his very defence of himself for it says thus: 'The first Voice in our Election we owe to the Archbishop of *Mentz*, and then to the other Electors in their Order; Our Regal Unction to the Bishop of *Cologne*; and the last, which is the Imperial Unction only, we have from the Pope.

Ibidem. And Pope Adrian presently after, in his Subjectian to the Emperour, minds him, 'That his Magnificence had acknowledged, That it was the Pope that set the Imperial Crown upon his Head.

Cornelius à Lapide upon the 10th v. of the 17th chap. *Apoc.*] To confute that Opinion, that would have the seventh King succeeding the Emperours, to be the Pope. — The seventh, says he, is here said should continue but a little while, whereas the Pope and the Emperour have continued a long while together. — The Pope therefore did not succeed the Emperours in the Roman Empire, but continues there together with Them; as we see now the most Serene Ferdinand to be the Emperour of the Roman Empire, and our most Holy Lord Paul V. to be the High-Priest (or the Pope) of the Roman Church.

Grotius in *Respons. de Antrichristo.*] The German Princes chuse the Emperour; but their Choice must have the Approbation of the City of Rome, which has conferred their Right and Power upon the Pope: from that Approbation has the Emperour the Title of ROMAN EMPEROUR, and many things in Italy which belonged to the ancient Roman Empire; from whence comes the Homage that is done him for the Dutches

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of Milan, Montserrat, Mantua, and many other Privileges there be-  
sides.

Nor can it be said upon this account, That the Emperour is made by the Pope; for the Authority of the Roman Empire was always the same, even when the Emperours were some *Thracians*, some of *Illyricum*, and some of *Hungary*: And so was it afterwards with *Charlemagne*, and now with the Princes of *Germany*. See Grot. c. 9. lib. 2. de Jure Belli & Pacis, and in the Commentary of it in Prop. 21.

Lud. à Bebenburg. cap. 5.] It is apparent from History, That *Germany*, even after the Division of the Empire of the *Franks*, was accounted a Kingdom by it self, that is, distinct from the Title of the Roman Empire. — M. Freberus in his Comment upon this: — Our Emperours at this time observe this in their Title; — Emperour of the Romans, King of Hungary, Bohemia, Dalmatia, &c. *Ludovicus* the Emperour, the Son of *Pius*, was called King of *Germany*, which was almost from the first times of the division of the Territories of *Charlemagne*.

He does also in the next Chapter shew, That the seven Electors chuse the Emperour, as a College, or as the Representatives of all the Princes and People that are subject to the Roman Empire; which Authority is conferred upon them from the City of *Rome*, by the Golden Bull of *Charles IV.*

If it shall be objected, That the Constantinopolitan Emperours were the only true Roman Emperours, and were unjustly deprived of their Western Dominions by the Pope: it is to be remembered, That the Constantinopolitan Emperours themselves confirmed the Title of the Western Emperours. Lud. à Bebenburg. cap. 5. and M. Freberus in his Comment there, proves that Transference betwixt the Eastern and Western Emperours, by the Authority of *Ado*, *Rhegino*, *Philip of Bergamo*, *Platina*, *Voluterranus*, *Egnatius*, especially that of the Eastern Emperour *Michael*, which was published in St. Peter's Church at *Rome*, and confirmed by Pope *Leo*.

Clementin. de sententia & re judicata.] That Law was made by Pope *Clement V.* against *Henry VII.* That in the time of the Interregnum, or Vacancy after every Emperour's death, the Pope should have all the Power over the Imperial Countreys and Towns.

Blondus, Trithemius, Sabellicus, Cuspinian, &c. and almost all Historians, do blame the Emperour *Rodolph of Habsburg*, for selling the Fees of the Imperial Towns and Principalities in Italy: — But the Popes were well pleased with it, because it kept the Emperours at greater distance from them.

Grot. Respons. de Antichristo in Not. 6. of this Chapter.]

The Popes themselves pretend no other Right to the City of *Rome*, than the Donations of their Emperours; and these were upon occasion recalled: The most famous instance of which was no later than the year 963. when Pope *Leo VIII.* made a most solemn Renunciation of all the Imperial Donations that had been given to his Predecessors, and this for Himself and his Successors, to the Emperour *Otto I.* and his Successors; and to this subscribed the Archbishops, Cardinals, and all the Clergy there, and the Consuls, Senators, &c. and all the Civil Governours of the City of *Rome* and the Papacy, as is recorded by *Theodoric à Nyem*. There was indeed

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continual Differences betwixt the Popes and Emperours about these Donations, and the Popes were not wholly in the free possession of the Government of it, till it was given away by the Emperour *Charles IV.* who in lieu of it had the Golden Bull to chuse the Emperour of the Romans in *Germany*. Blondus in his 24. Decad. lib. 10. gives that account of Pope *Innocent VI.*

That he would not give him the Imperial Crown, but upon this Condition, That he should not keep his publick Meetings there, nor make any Order about the Romans, without the advice of the Pope; and that he should not keep any constant Court at *Rome* or in *Italy*.

Thus was the Emperour *Sigismund* brought afterwards to do much the same thing by Pope *Eugenius*, about the time of the Council of *Constance*, and that under the name of, Confirming the Donations of *Constantine*, and of the other Princes.

Aventinus in Annal. Boior. lib. 7.] *Eberhard* Archbishop of *Salzburg*, about the year 1240. describes the Usurpations of the Papal Authority over the Imperial, with application to the Beast in the *Apocalypse*. —

The Emperour, says he, is now no more than a Name: the Ten Kings who have parted the World amongst them, do Destroy it rather than Govern it. — Under them is grown up that little Horn, which has Eyes, and a Mouth speaking proud things. — What can be clearer than this Prophecy? Turn over the Annals; all the strange things which our Master forewarn'd us of, are already come to pass.

Ludovic. à Bebenburg. de Jurib. Reg. & Imp. Rom. cap. 9.] shews, That the Imperial Authority stands upon the same Title that *Charlemagne* left to his Sons by Inheritance; the way by Election succeeded into the same Right; and so the Imperial Power has still the same Title over the Lands and Kingdoms that were subject to the Roman Empire, tho he is not in the actual possession of them.

Bellarmin. l. 1. c. 5. de Translat. Imp. Rom.] proves, That the Western Emperours Title to that part of the Roman Empire was acknowledged by all Princes, and particularly by the Emperour of *Constantinople*, after the confirming that Title upon *Charlemagne*. And chap. 12. shews the same to have been owned to the German Emperours by all Christian Princes ever since the year 800. And cap. 5. lib. 3. de Pontifice, gives this proof of it: That for this cause the German Emperour has the precedence of all other Kings, tho far more considerable and powerful than himself. And next, That he has the Consent of the Representatives of the People of *Rome* for it. Ludovic. à Bebenburg. de Jurib. Reg. & Imp. cap. 11. does first shew, That the Imperial Coronation must certainly give the Emperours more than a Name; and that therefore it does give them a Title of Superiority over all the Territories that were under the Jurisdiction of the Roman Empire, tho they be not now de facto, or actually, under the Emperour's Power; as that he can legitimate Bastards in them, in order to Inheritance; restore those that have been publicly disgraced, to their Reputation again; make Laws, and such-like things, which of right are only reserved to the Imperial Power to do. And unless the King of the Romans got something which he had not before, by being made Emperour, he could not be said to be advanced to the Imperial Dignity, which is the word in the Election:

<sup>1</sup> Election: *Rex Romanorum in Cæsarem promovendus, & Imperator futurus*; and then the Law would be for words only, and not for things, contrary to *G. Communis de Leg. 2. & extr. de elect. C. Commissa*. and the difference of the Names would intimate no difference betwixt the Things, contrary to *Jura 21. distinct. C. Clerus &c. de Codicel. l. si idem.*

<sup>2</sup> See *Lindorvic. à Bebenburg. Not. precedent.*

*Idem* cap. 15. shews how the Emperour has the mediate Power in all Kingdoms under the Jurisdiction of the Roman Empire, and the Kings the immediate Power.

To the same purpose is that p. 191, & 200. *S. Rom. Imp. Jus Publicum.*—The Emperour alone has the Power of Legitimizing of Bastards, of restoring the Disgraced: and prescription beyond the Memory of Man against Imperial Rights, is of no validity.—An Order of the Imperial Chamber is an Universal Jurisdiction over all the Subjects of the Roman Empire, as well those that are its immediate, as those that are its more remote Subjects.

<sup>3</sup> See Note the first upon the fifth Chapter.

## C H A P.

## C H A P. VII.

*The first Query, Whether at Justinian's Recovery of Italy from the Goths, there had not been Two Changes of Roman Government since the time of the Vision?*

Thus far there seems to be a general agreement amongst almost all kind of considerable Interpreters, who make The Beast to be a Roman Power in being at this present time; and this seems sufficient for the main use that is to be made of this kind of knowledge.

But because Mens minds are usually very uneasy under such a general assurance of the main foundation, without a more particular determination of the first rise, of the time of the continuance, and the last period of so formidable a power as that of the Beast, and the False Prophet is described to be; I will now proceed to propound my apprehensions about those particular circumstances; which is so much the more necessary, because almost all the applications of the many Characters and Properties of the Beast, do seem to depend upon such a particular determination.

And because I know it will be difficult to prevail with any who have framed to themselves an Hypothesis of their own about these things, to see any convincing proof for the way that I make choice of; To be civil to the Understandings and Assurances of others, I will now propound my own particular Application under the name of Queries, instead of Propositions, tho' to my self they may appear to be of much the same strength.

I would therefore first have it considered,

*Whether at the time of Justinian's Conquest of the Italian Goths, there had not been, at least, Two such Changes of the Secular Sovereign Power of Rome, since the time of the Visions about the Beast, as might be called Two different Heads of the Beast?*

Query 1.

For the Secular Sovereign Power of Rome at the time of the Vision, was the Imperial Government and Sixth Head (by Prop.

*Prop.* 19. and 5.)—And the Imperial Government as the Sixth Head was changed, *at last*, upon the ruin of the *Western* Empire by the *Hruli* and *Goths* (by *Prop.* the 22.)—There remains then nothing more to be done for the determining of this question, than to show, That the Succession of the *Hruli*, and *Goths*, to the Government of *Rome*, and *Italy*, did make a new Head of the Beast: For then it will not be questioned, but that, the Conquest of the *Goths* by *Justinian* did also make the other Head that *was to be revived*.

That the Succession of those Barbarous Kings at *Rome* did make a new Head of the Beast, appears from the definition of an Head of the Beast (*Prop.* the 21st.) For upon the ruin of the *Western* Empire by these Kings, and their Reign over *Rome*, and *Italy*; The Supreme *Secular* Power of *Rome* was changed, and another owned there in the place of it. Tho the one part of the Imperial Head remained still found at *Constantinople*, yet by the change of the other part of it, which did more immediately preside over the City of *Rome*, the Sovereign power of the *Romans* came to be divided betwixt a King and an Emperor: And so, that which was a form of Government purely *Imperial* before, came to be a mixture of *Kingly* and *Imperial* Government.

For that the new Kings of *Italy*, and the *Eastern* Emperors, made still but one Supreme form of *Roman* Government, tho divided in the Seats of their Empire, appears from the state of the Imperial Government before the ruin of the *Western* Empire by these Barbarous Kings. The *Eastern* and *Western* Emperor were then but one, and the same Imperial Head, Tho they had Two different Kingdoms; they had both of them their Authority from the same people and Senate of *Rome*; and therefore were there half the Senate, and one of the Consuls, ordinarily residing at *Constantinople*. The Laws also of the Empire were jointly subscribed by both, and do now in the Code bear the names of both the Emperors; and it is the Subject of a great part of *Pancirollus's* Explication of the *Notitia Imperii*, to show, that the Military Ensigns, and the Arms of the chief Dignities of the Empire, were almost every one of them Figures on purpose contrived by the Emperors, and given by their Authority to represent the *Unity* of the *Roman* Empire all over the World under the divided shares of the Two Imperial Heads of it, as has been before observed, page 148. And thus were the Two

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Chap. xvii.  
pag. 157, 158.

Ch. 17.

Empires, but like the Two Provinces of the Two Consuls of *Rome*, which nevertheless were but one United Supreme Government of the *Romans*.

Now all the change of this Imperial Partnership in the Government, by the change of the *Western* Empire, was the introducing the *Kingly* power into that share of the Empire.

For in every thing else, The new Kings observed the old form of Government which they found in use at their coming to the Crown, as appears from all the History of their Government; They changed no *Roman* Custom, says *Rubeus*. And it may more particularly be seen in *Cassiodorus's* *Variarum*. That they retained all the same Magistrates, by which the Government of the *Western* Empire was administered.

See References.

H. Rubeus  
Histor. Raven.  
p. 128, 167.

Besides, the fall of the *Western* Empire was in the time of *Zeno* Emperor of the *East*; and *Zeno* could not be less a part of the Supreme Government of *Rome* after the fall of the *Western* Empire, than he was before the fall of it; because he had his part of the Senate of *Rome*, and the choice of one of the Consuls still continued to him all the time of *Odoacer* the Conqueror's Reign; and by his own Authority did *Zeno* first make *Theodoric*, who Conquered *Odoacer*, one of the *Roman* Consuls, Adopted him for his Son like a new *Cesar*, then gave him a formal Commission for the Government of *Rome* and *Italy*, as the Emperor used to create another Emperor to share with him in the Government; and from that time was there much the same Union in the Publick Acts of the Government betwixt the *Gothish* Kings, and the *Eastern* Emperors, that there had been before betwixt the *Eastern* and *Western* Emperors. Accordingly do we find the dates of the *Decretals* of the Popes of those days, to have the mention of the years of the *Gothish* Kings, as well as those of the *Eastern* Emperors.

See References.

As for their occasional differences, That was no more than what used to be sometimes betwixt the two Emperors, and must necessarily be sometimes betwixt the most united Sovereigns, as it is expressly intimated by *Sigonius*, as the Case between *Zeno* and *Odoacer*, Lib. 15. *de Imperio Occid.* *Zeno*, says he, took *Odoacer's* Invasion of *Italy* so ill, that he would have no Society of the Empire with him; which shows by the way, That the Agreement of the Emperors with the following Kings of *Italy*, was the same kind of sociable Government of the *Roman* Empire, that

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had been before used amongst the Eastern and Western Emperors. Thus was Theodorick a chosen King of Italy, and of Rome, by Zeno and the whole Senate, and with pomp accompanied by them out of the City in his Robes of State; He is received at Rome for their King with the Applauses, and Acclamations of the People, and the Honours of the Senate.

After a small difference with Anastasius the next Emperor, in the beginning of his Reign, Theodorick begs Peace of him, with an acknowledgment of his Superiority over all the World; and moves him to it by this consideration, That these two Commonwealths of the East and West, were always one body under the former Princes; And there ought to be but one Will, and one Judgment in the Kingdom of the Romans.

And Onuphrius Panvinius observes, Faistor. pag. 308. That Theodorick enjoyed the Government of Italy, by the consent of Anastasius; and the very difference betwixt them at the beginning of Anastasius his Reign does show, what opinion Theodorick had of his being the Emperor's partner in the Government of the West: For upon Anastasius's conferring the honour of Consul, and Augustus upon Chlodoveus King of the Franks, Theodorick is said to have declared War against him, for the Provinces of the Western Empire.

A manifest instance does he give of his owning the same conjunction with the Eastern Empire, that the Western Emperors before him did testify by their joyn't Suffrages, in chusing of each of their Consuls. He sends to that Emperor to joyn his Suffrage with his own in the choice of Felix for that years Consul, that he might show his care of both the Commonwealths; And Verentius, Theodorick's Comes domesticorum, was chosen Consul with the Emperor Anastasius. And the joyn't consent of the two Emperors in the choice of their Consuls, was one of the most remarkable testimonies of their perfect concord in the same common Government of the Roman Empire: For the Consulary dignity was always accounted the next in Degree and Honour to that of Emperor.

In the time of the Gothic Kings we do also find the ancient Ensign of Honour continued to be carried before those of the Consulary Dignity, which had been used ever since the division of the Empire, to signify the Unity of the two Emperors in the Roman Government; And which Pancirollus says (p. 46.

Notit.

Pomponius Lectus.

Notit. Orient.) That it was the chiefest of all the Ensigns of Publick Authority; And that was, to have the Heads of both the Princes of the East and West carried before them upon a Mace: As may be seen in the Forms of the Gothic Kings Letters to the new Elected Consulary Magistrate, Cassiod. Var. Lib. 6. Epist. 20. Viduus quinetiam Regnantium, &c. The Faces of the Princes are carried before thee in Pomp, That thou mayst be Reverenced for the Authority of the Governors. And again, The name of Consul bespeaks thee to be Merciful: And the Images of the Princes declare that thou oughtest to be feared. And there were Two and Twenty of these Consulary Magistrates in the Western Division, which appear to have continued to the time of Justinian. Pancirol. Notit. Imp. Orient. p. 249. The same Figure had the chief Military General engraven upon the backside of a Book, Id. pag. 56.

Athalaricus \* after Theodorick, Sollicites the favour of Justinian, that they might continue in Peace and Union, as his Father had done; and commemorates the former Emperors kindneses, in making his Grandfather Consul at Constantinople, and his Father Consul in Italy; For his Father Eutharicus was Consul with the Emperor Justin; and his Father's Consulship in Italy is an evident sign of the joyn't suffrages of both the Princes for the Consul of Rome, especially when it appears, that Lutharicus was once the Consul of the East, viz. when he was Collegue with Raastens the Western Consul. Onuph. Panci. Faistor. Anno 510.

He professes the strength of his Kingdom to lye in his good correspondence with the Emperors; and mentions a his Father's being his adopted Son, like those who were made Augusti or Partners of the Empire by others, and desires the same for himself.

Amalasuntha, and Theodobadus, after the death of Athalaricus, send the same professions of Amity, and desire an Union betwixt the Two Kingdoms, as that which was then confirmed by long Custom, and become like a Law betwixt them: And they both send to the Emperour for leave to transport a Marble for the Ornament of that Roman World, and Commonwealth, which they express his glory to be concerned in; and Theodobadus in particular sends his recommendation of a Petitioner to him about the Affairs of the Church at Ravenna, notwithstanding that Ravenna was Theodobadus his Royal Seat: But the Goths being Arrians, they committed the chief care of the Orthodox to the Emperour.

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Vitiges

N. B.

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Rev. XIII.

*Augustus* pleads with the \* Emperour *Justinian* for Peace in the same stile; shows him how much Rome, the Head of the world, had suffered by the War, moves him to Peace, by the consideration of the advantage of both parts of the Roman Commonwealth by it, and the Examples of all former Princes; and solicites the \* concurrence of the great Men of that Court with him in that motion, upon the account of the common Liberty of the Roman Nation.

The Senate also of Rome it self uses the same motive to *Justinian* for Peace, \* because Rome ought to be his care, and therefore not to be suffered to be ruined upon his account; And that it was his Agreement only with the *Goths*, that made that City find favour with them, because of his concern in the common Interest of the Romans.

And well worth the perusing for this purpose, is \* That *Protopopeia*, which the Senate represents to *Justinian* in the name of the City of Rome, as his peculiar City, that ought to be his care and concern; and that he ought to maintain Peace and Unity with the *Goths* for her sake.

It is also a remarkable observation of *Job. Ferrius Silesius* to this purpose in his Book *de Prefect. Prætor*. That *Justinian* demanded of the *Gothish* King as the condition of the Peace, That he should never set up his Statue, without *Justinian's* in an higher eminency than his own, and at the Right hand, as the more Honourable place; which confirms the former Custom of setting up both the *Princes Statues* to signify one Empire in common to them both, tho the Emperour would have the precedence.

Again, both the Eastern Emperours and *Gothish* Kings had the name of *Rerum Domini*, or Lords of the World, from the same City of Rome, which was then called, *The Head of all things*. Of the Emperours, it is unquestionable; and \* of the *Gothish* Kings it is no less certain, from Lib. 11. and 12. *Cassiod. Variarum*, in above Twenty several instances of that Title. And both Emperour and King were represented together in Italy at least, as the one conjoynd Sovereign Authority of the Roman Empire, as appears from the before cited form of the Kings Letters to the new elected Consular Magistrate, where the Heads of both the *Princes* are said to be carried before them.

And accordingly we find the Dates of the Pontificates in those times, to have the King of the *Goths*, as well as the East-

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Fig. 186.

Cap. 7. and its Heads, and Horns, in the Revel.

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ern Emperour signified in whose time the *Popes* lived. The Wars betwixt the *Goths* and *Justinian*, are no greater objection against their being One Head of the Romans, than the Civil Wars betwixt the Two Consuls, *Sulla*, and *Cinna*, &c. Or the Wars betwixt the Two Emperours of the East and West, who yet for a while, at least, are acknowledged by the chief Adversaries of my opinion to have been one of the Heads of the Beast.

From hence then it may be certainly concluded, That so considerable a change of the Form of the Sovereign power of Rome is sufficient to give it the name of one of those two last Kings of the Eight, Rev. 17. 10, 11. which should come immediately after that Imperial Sixth Head which Ruled at the time of the Vision; for it has all the qualifications of one of those Kings; That is, it is a change of the Supreme Government of Rome. And to know what kind of change of that Government is sufficient for the Title of one of these Kings, one must consult the Examples of those, which were past before it.

It is certain, That the five first changes (called the five Kings past, and one in being) could be nothing but the change of the name of the Civil Sovereign power, let them be what they will in particular: For there was one and the same Religion in them all. There are then five plain instances in the same Figure, to justify the making of this change of the name of the Civil Roman Government at the ruin of the *Western* Empire to be one of those Two Kings of the Eight, which were to come after the Imperial Sixth Head, that was the King at the time of the Vision.

Besides, There is also the example of the Ten Horns, or Ten Kings (represented by them) to show the difference betwixt the Supreme powers, which they signified, to be nothing but outward civil differences. For those Ten Kings are said to be of one and the same Religion, to be of one mind, and to agree together in false Worship.

Here are then Sixteen instances in the same Figure, to show that the change of the Civil Form of Roman Government by the *Gothish* Kings was sufficient to make them to be accounted one of those Two Kings that were to come after the Sixth King, that Ruled in St. *John's* time.

Rev. 17. 13, 17.

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If further we consult the usages of the Figures in *Daniel*, that signify Kings, we shall find there, that the *only note of distinction* to know different Kings by, is some outward civil difference, either upon the account of a different Dominion, or for being another name of the Civil Government in the same Dominion; and the number of the instances of that kind in that Prophecy are about Thirty.

So that there seems to be no manner of reason, why this change of the *name* of the Sovereign Power of *Rome*, by the *Goths* succeeding the Imperial, should not be one of those Two Kings, that were to come after the Imperial, since All the Eight Kings are agreed to be so many changes of the *Roman Government*.

And tho' it should be said, That the *change of the Religion* of the Empire by *Constantine*, was one of those Kings; yet since the different kind of the Civil Government under the same Religion, have been found to be the difference betwixt all the Kings *besides*, that are figuratively mentioned in *Daniel*, or the *Revelations*; This constant usage of Prophetical expressions, in above Sixty Instances, is surely warrant enough to make that remarkable change of the Civil Form of the Sovereign Power, at the fall of the *Western Empire*, to be *another King*, tho' the Religion might continue the same.

Now if this change of the name of the Civil Government by the *Goths*, were either the Seventh or Eighth King after the Imperial, then it must make a *new Head*, because it is one of the *first and clearest Propositions* that has been advanced, That every one of those Eight Kings are one of the Seven Heads of the Beast, by *Prop. the 5th*.

Refer-

## References to the Seventh Chapter.

<sup>a</sup> See Note the second on Chap. 3. Grotius *de Jure Bell. & Pac. lib. 2. c. 9. Art. 11.* and in the Annotat.

<sup>b</sup> *Onuphrius Panvinus lib. Pastor.* does frequently make mention of the *Constantinopolitan* and *Roman Consuls*, and shews them to have been indifferently chosen from either of those Cities. See *Pancirollus* in Note 2. Chap. 4.

<sup>c</sup> *Signorius de Occident. Imper. lib. 15.]* Odoacer did humble the Authority of the Senate and Consuls, — but in every thing else he retained the *Old Constitutions of the Commonwealth*, and the Rights and Names of the Magistrates; — gave the Bishops and Churches their due respect. — And speaking of *Theodoric* after him, *lib. 16.* — He retained the *Roman Magistrates*; and because he reigned by the *Emperour's Favour*, and the *Consent of the Senate*, he laid aside his own Country Habit, and wore the Purple and the Royal Robes; — He set up a Kingdom every way like the ancient *Western Empire*.

*Jean. Persius Silvestris de Praefectura Prator.]* *Theodoric* retained still the *Roman Laws and Customs*, and the *very same Magistrates*; so that the Citizens of *Rome* were *ashamed* to create them themselves.

*Gastador. lib. 3. Variar. Ep. 43.]* *Theodoric* says, 'We delight in governing according to the *Laws of the Romans*, whom we desire to maintain by our Arms. — And all over that Book, nothing is more frequent than 'the mention of the *Roman Commonwealth* for the Kingdom of the *Goths* in *Italy*. And the whole business of it is, The Kings or Governours Letters for the administration of the Civil Government after the same manner, and by the same kinds of Magistrates, that the *Western Empire* had been governed by before.

*Hieron. Rubens Histor. Ravennat. pag. 867.* speaking of the *Gothish Government* in *Italy*: — 'But altho they changed not any *Roman Constitutions*, as the Senate, the Praefects, the Comites, the Curators, and the like; yet they did ordinarily model them after their own fashion, but yet all in imitation of the *Roman Laws and Dignities*.

And pag. 128. 'Then began *Italy* to breathe, and flourish again; and *Theodoric*, when he saw the *Romans*, whom he had an affection for, very much bent upon their *ancient Liberties*, he commanded all things should be administered by *Roman Magistrates*; — He committed the whole Government of the City to the Senate and People of *Rome*; but so, as that he himself chose the Praefect of the City.

<sup>e</sup> *Jornandes, who was the Gothish Bishop of Ravenna, in the time of the Reign of the Goths in Italy, gives this account of King Theodoric, in his Book De Rebus Geticis, sect. 86.]* 'Zeno, upon the report that he heard of *Theodoric*, then chosen King of the *Goths*, invites him into the City; and receiving him with Honour, placed him amongst the Nobles of his Palace. — And after that; to shew him greater Honour, he adopts him his Son for the Wars, and gave a Triumph in the City at his own Costs; — their

'then made him Consul in Ordinary, which is the highest Honour in the Empire — But *Theodoric*, weary of living idle, begs of *Zeno* that he would give him leave to try his Fortunes for the recovery of *Italy*, which had been a part of the *Roman* Empire, and contained in it that City, which was Head and Lady of the World. — For it is better, says he, that I, who am your Son, should possess that Kingdom by your Gift, than one that tyrannizes over your Senate and Commonwealth; for if I be Conquerour, I shall hold it as your Gift and Favour. — Which *Zeno* hearing, did yield to his desire, and sent him away with Honour, recommending the Senate and People of *Rome* to his Care.

*Blondus* Decad. 1. 3. pag. 32. speaking of *Theodoric's* Petition to *Zeno*: — When *Zeno* had reported this to the Senate, they voted, That it was not only very reasonable, but that it ought freely to be offered him of their own motion; wherefore *Zeno*, when he had honoured *Theodoric* with a consecrated Veil (which was then the surest Confirmation of the Emperor's Grant for any thing), sent him away, with a recommendation of *Italy*, and the Senate and People of *Rome*, to his Care.

*Carolus Sigonius* de Occid. Imp. lib. 15. concerning this Grant to *Theodoric*. — *Zeno* thereupon gives him a Grant of *Italy*, by a publick Instrument (per Pragmaticum), putting a consecrated Veil upon his Head.

*De Translat. Imp. Rom. in German.* — Amongst the rest of the proofs that he gives of the Translation of the Western Empire upon *Odoacer* and the *Goths*, brings this for one; That *Theodoric* had the Grant of it by the Consent of the whole Imperial Senate; for which he quotes *Sigebert*, *Abbas Urspergensis*, &c. And that he was the Emperor's adopted Son, and made Consul, which was next in Dignity to the Emperor, and had a consecrated Veil from him, which he says was the Imperial Purple. And that Pope *Symmachus* was subject to him; and that he governed all the Bishops of *Italy*.

*Ibid.* As for the Name of King, he proves from *Baldus*, *Examp. Col. fin. de probat.* & in lib. penultim. C. de donat. inter Vir. & Uxor. That a King in his Kingdom, is the same with an Emperor: the Emperours ordinarily called themselves Kings as well as *Cæsar*, *Augustus*, & Emperours.

See Not. preced. — And *Sigonius* de Occid. Imp. 1. 16. says of *Theodoric*, That he conformed himself to the Purple of the Roman Princes, and laid away the Habit of his own Country, because he was made King of *Italy* by the Roman Emperor and Senate. And *Blondus* says, pag. 37. Decad. 1. 3. That *Theodoric* was received at *Rome* with the applause of the Senate and all the people.

*Hieron. Rubens Histor. Ravennat.* pag. 122. says, That *Zeno* and the Senate conducted *Theodoric* out of the City in his Robes of State.

*Cassiodor. Variar.* 1. 1. Ep. 1. *Theodoric* to *Anastasius*; wherein those mentioned expressions are found, and amongst them an Acknowledgment of frequent Messages from *Anastasius*, To love the Senate, To observe the Roman Laws, To take care of all the Members of *Italy*; which shews how much the Western Empire was still accounted by the Eastern Emperours to be a part of the Roman State, as it had been before, in Union with the Eastern.

*Cassiodor. Variar.* lib. 2. Ep. 1. *Theodoric* does first acquaint the Emperor *Anastasius*, That he himself has chosen *Felix* for Consul; and then recommends him to him to join his Suffrage with him, according to the old Custom of the joint Consent of both the Eastern and Western Princes in that Choice.

*Omphir. Parvinius Fastor.* p. 61. & p. 290.] shews how the Consuls were chosen at *Rome* and *Constantinople* in the time of the *Gothish* Kings, and gives a particular Account of all the Consuls of the West and East.

See *Omphir. Parvinius Fastor.* p. 308. Anno 507. Cum *Anastasio Augusto Consul* *Venantius Theodoric* Comes domesticorum.

See in Note 25. chap. 4. *Justinian. Novell.* 105. 6. *Cod. Theodos.* Tit. 6, 7.

See chap. 17. *Pancirollus* about the Ensigns of Authority carried before all the great Magistrates in the time of the division of the Empire.

*Cassiodor. Variar.* 1. 8. Ep. 1. Vos avum nostrum in vestra civitate celsi curulibus extulistis. Vos genitorem meum in Italia palmarum claritate decorastis.

*Cassiodor. Variar.* 1. 11. Ep. 1. It appears by the Letter of *Cassiodorus* to the Senate, That *Justinian* had taken advantage of the Death of *Theodoric* to invade the *Gothish* Territories in *Illyricum*, while things were unsettled under the young Prince *Athalaricus* and his Mother; but that he was well repulsed in the Attempt, and that the *Goths* had gained upon the Eastern Empire in these parts. — In the very beginning of her Reign (says he of *Amalasuntha* and *Athalaricus*) when Attempts are usually made, by reason of the unsettledness of new Changes, the Army made the *Danube* part of the Roman Empire, in spite of the Prince of the East. It is well enough known what the Invaders met with; which I purposely omit, lest the Genius of a Social Prince (that is, then in a League of Peace) should put on the blush of a Traytor.

*Cassiodor. Chronicon* pag. 702.] *D. N. Eutharicus Cillica*, & *Justinus Augustus*. And there does *Cassiodorus* describe the Pomp in which *Eutharicus* appeared at *Rome* in the time of his Consulship, after which he returned to his Father *Theodoric* to *Ravenna*.

*Omphir. Parvinius Fastor.* p. 308. Anno 510. *Eutharicus Consul Orientalis*, cum *Boethio Occidentali*.

*Cassiod. Variar.* 1. 8. Ep. 10.] He was also made your Son for the Wars, in order to a closer Union. — This Name you will more fitly bestow upon so young a Man as I am, since you have given it to those that were much older.

*Cassiod. Var.* 1. 10. Ep. 1, 2.

*Cassiod. Var.* 1. 10. Ep. 8.] *Justiniano Aug. Amalasuntha Regina*. — For it is fit that the Roman World should be embellished by your assistance, which the love of your Serenity does illustrate.

And *Theod.* Ep. 9.] It is but fitting that you should willingly grant us those things, which, if we were negligent of, we ought to be stirred up by your Clemency to set about; for, without question, all must be very pleasing to you, whatsoever shall be done by us for the Ornament of *Italy*, because it is to your Honour, whensoever the Glory of our Commonwealth is advanced.

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Idem

<sup>9</sup> *Idem* l. 10. Ep. 15.

<sup>10</sup> *Idem* l. 10. Ep. 32.] *Vitiges R. Justiniano Aug.* — 'That you may do after your usual manner, that both the Commonwealths may continue in Concord, and that according to the manner of the Princes that have gone before, &c.

<sup>11</sup> *Idem* l. 10. Ep. 33.] *Magistro officior. Vitiges R.* — 'For tho I may be thought to have deserved less of you, yet have some regard to the *Roman* Liberties, which by the Tumults of War are every-where violated.

<sup>12</sup> *Cassiod. Var. l. 11. Ep. 13.] Justiniano Aug. Senatus Urbis Romana.* — 'It is a very just and necessary thing to petition for the security of the *Roman* Commonwealth, of one that is a pious Prince of it, because it is reasonable for you to desire all that may contribute to our Advantage or Liberty, &c.

<sup>13</sup> *Ibidem.* 'Be not thou the cause of my Ruine, who hast always contributed to the Joy of my Life — Do not ruine by Discord, whom thou oughtest to defend by War. — Joyn Councils (with the King) and unite your Forces, that whatsoever may be to my Advantage, may redound to your Glory.

<sup>14</sup> *Idem* l. 11. Ep. 1, 8, 10. l. 12. Ep. 3, 5, 6, 11, 18.

## C H A P.

## C H A P. VIII.

*The Second Query, Whether the Reign of the Beast did not begin with Justinian's Conquests of the Italian Goths? This endeavoured to be demonstrated. Eighteen Objections answered.*

**A**FTER what has been said for the making the *Gothish* Kings one of the Eight Kings, it will easily be granted, that *Justinian's* Conquest of the *Goths* in *Italy* must make another new Head, because it had the same qualifications that the *other* before it had for being one of the Two Kings after the Imperial, that ruled at the time of the Vision; that is, It was a very remarkable change of the name of the Civil Sovereign Power of *Rome*, which is the only constant difference betwixt all the Changes in the same Empire, that are to be found in *Daniel*, or the *Revelations*; And Examples are the Rules that are to be followed in Interpretations (by Rule 2, and 3.) Now if this be once granted, it seems to be scarce worth the making it a question,

*Whether the first Rise of the Beast were not upon the Conquest of the Goths in Italy by Justinian?* Query 2.

For the Beast is in being at this present (by Prop. 23.) And he could not arise either before or after *Justinian's* Conquest.

1. *Not after it.* For at that time there had been at least two Changes of the *Secular* Government of *Rome*, since the time of the Vision (by Query 1.) — And the last of these two Changes is the Beast (by Prop. 20.)

2. The Beast could not arise before that time. For then at *Justinian's* Conquest there would have been another Change of the Civil Government of *Rome*, and so would the Beast have been put an end to; but the time of the Beast is not yet past (by Prop. 23. and Coroll. 4. Prop. 15.) Now if the first Rise of the Beast could be neither before, nor after *Justinian's* Conquest, it must necessarily be at the same time with it.

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The whole strength of this proof does lie upon the general Notion of Heads, and Horns, in *Daniel*, and the *Revelations*, and the constant mark of their distinction from one another; And the mark of their distinction from one another in all the known Examples of Figures in both these Prophecies, is nothing, but either a distinct jurisdiction, or a different name of the Civil Government, and not any differences from one another in point of Religion, or any other accidental qualifications.

The differences of the Heads, or Horns, that are described to be in Rule in the same Kingdom all at one time, are nothing but distinct civil Jurisdictions in that one Monarchy.

The differences betwixt Successive Heads, or Horns, in regard of the Successive Change of the state of the Beast, are nothing but new names of the Civil Sovereign Power of that Monarchy. If the change be from one to many, then it signifies the divided state of that Monarchy, and the change of the Monarchical Form of it into many distinct Principalities ruling in it; as may be seen in the Example of the Fourth Beast with the Ten Horns, in the 7th Chapter of *Daniel*, and in the He-Goat, of the 8th Chapter, with the first Horn, and the other four after him. If the Change be represented by single Heads, or Horns, coming after one another, then every Head, or Horn, signifies a new name of the Ruling Power of that Monarchy, without any divisions in it. So, as has been shown, does the Second Horn of the Ram of the 8th Chapter of *Daniel*, signify the Succession of the Sovereign Power over the same Nation of the *Medes* and *Persians*, by the name of the King of *Persia*, in the place of the King of *Media*. And the six-first Heads of the Beast in the *Revelations*, that are described as succeeding in order, do all signify the several changes of the name of the chief Ruling Power of the *Romans*.

By these Examples it appears, That the only Constitutive or Essential difference of an Head of the Beast, is a new different name of the Civil Power that rules in chief; And therefore there seems to be no ground from the known Examples of the signification of Successive Heads, or Horns, to make the rise of the Christian Religion, in the Imperial Head, by *Constantine*, to be a new King of the Seven, whereas the same civil Form of Government continued under the same name of the Imperial Government, or the Government of Emperors.

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If the many instances of this kind in *Daniel*, and the *Revelations*, which (counting the three shows of the Seven Heads, and Ten Horns in the *Revelations*) are more than seventy, be of any force, then the Imperial Government cannot be said to be changed by the Succession of a new King, till there be another different Form of Civil Government set up at *Rome* in its place, under another name; And then the Imperial Form, which is said to be in being at the time of the Vision, will continue the same, till the *Western* Empire was cut off by the *Heruli*, and *Goths* of *Italy*; which will shew it to be necessary for the return of the Imperial Rule again over *Rome*, by *Justinian*, to be the Eighth, which was one of the Seven, that is, the first returned into being again.

The Rise of the Beast with *Justinian*, may be thus further confirmed.

The Beast is the Eighth King, and was of the Seven, Rev. 17. 11. and therefore was one of the Seven Kings, who had been in Rule before, and was returned into it again (by *Coroll. Prop. 4.*) But he could not have been the Seventh King, that was in Rule before, because then he would have been the Seventh still continued, and not a new King with the name of an Eighth. See *Coroll. Prop. 18.*

The Beast therefore must have been either the Sixth King, that is, the Imperial Government returned into Rule again, or one of the other five before it. But before the time of *Justinian* there was neither any restoration of the Imperial Government of *Rome*, that was fallen from it before, nor any new reviving of any of the other five Governments of *Rome*, which were before the Imperial.

It will be objected, That this would make the Imperial Head to continue unchanged from the time of the Vision, to the fall of the *Western* Empire; whereas the Sixth Head seems plainly to be represented to have its deadly wound upon the Dragon at *Constantine's* Conversion of the Imperial Head to Christianity. For immediately after that, in the 13th Chapter, is the Beast shown with his Head wounded to death, and yet healed again, after the Dragon had been said in the 12th Chapter to have been thrown down from Heaven.

All that can be made appear from the fall of the Dragon (supposing the Application of it to the fall of Paganism by *Constantine's* Conversion) is, That the Reign of Diabolical Rage in the Imperial

Objections.

Rev. 12.

Answer.

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Rev. XIII. *Imperial Head against the Christian Church*, was then at an end, and that Christianity was mounted on the Throne instead of it. But there is no manner of hint about the end of the Imperial Head *it self*, or of the change of it for a new Head; It is only the change of the Reign of the Devil in that Head, and therefore is it said to be Satan only cast down: And though one would judge this to be a great change of Affairs, yet there was no reason from hence to make the loss of the Dragon's Power the end of an Head, because his Power never was the beginning of one; The Imperial Head had not its denomination or distinctive Character from the other Heads upon the account of the power of the Dragon in it, and therefore it cannot cease to be an Head, only for having that power cast out of it.

That it was not the power of the Dragon that was the distinguishing Character of the Imperial Head from those that were before it, is certain. For the Red Dragon with the Seven Heads and Ten Horns, must necessarily be some Roman Power persecuting the Church of God: And then it must 1. Either begin at Pompey's Conquest of Judea, which was in the time of the Consular Government, and continued in the Dictatorship of Julius Caesar; and so the Red Dragon would be in one or two Heads more besides the Imperial, and therefore could not be the mark of distinction betwixt them and the Imperial: If so, then the continuance of the Imperial Government without the Dragon in it, has all reason to be accounted the same Head still, since the Dragon was no part of the essential difference of the Imperial Head from the two others that went before it; and therefore does the casting out of the Dragon out of the Imperial Head, make no change of that Property which made it an Head: Or, 2dly, The Dragon must be the Roman persecution of the Christians. And then the Imperial Head would have been begun a long time before the time of the Dragon in it; which would plainly show, that as the Imperial Government was an Head of the Beast before it was possessed by the Dragon, so must it continue the same Head of the Beast after it was dispossessed of the Dragon.

2. And whereas this Opinion seems to be countenanced from the immediate consequence of it in the 13th Chapter, which is the appearance of an Head wounded to death, and healed again; It is to be considered, that the maintainers of this Opinion themselves do allow at least 140 years space, betwixt the Fall of the Dragon,

v. 3.

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Dragon, and the Rise of that other Beast: And then there is no Argument at all from the nearness of the two Visions to one another, either to interpret that Fall of the wounding of any of the Seven Heads, or to make so little a distance of space betwixt the Fall, and the Rise of the Beast.

Rev. XIII.

There is a plain mention of a flood cast out of the Dragon's mouth, which in Prophetick Language signifying an inundation of vast multitudes of People, does give opportunity and time enough for the wounding of the Head, and the healing it again; and this distance betwixt them is by our Adversaries said to be 140 years.

Rev. 12. 15.

Indeed this very 13th Chapter does shew the power of the Dragon to be wholly spiritual, considered by himself; For he is represented here as active as he was before he was cast down; which shews that he was only an Evil Spirit in one of the Heads, and not the Head it self. For then his casting down would have been the Dragon's deadly wound, as the Head of the Beast, that was before past, is represented to be so wounded; whereas the Dragon is as much in action after his fall, as he was before. He was then the same spiritual Power when he was in the Head, and when he was cast out of it; and therefore distinct from it.

3. It will be further urged, that this would make the Imperial Head continue an Head of the Beast after it was turned Christian, whereas the Heads of the Beast are said to have the names of blasphemy upon them.

But it is known, that things are called by the name of that which is most predominant amongst them; And since the time of the Christian Emperors in that Head was inconsiderable, in comparison of the time of Heathenism, the Objection has no weight in it.

4. But then it seems harder to answer that Character upon the Seventh Head, or Gothic Kings.

It will not be so very difficult if it be considered, That the Seventh Head is the mixed form of Imperial and Regal Government; For it is not hard to find the beginning of that degeneracy of Christianity, which is called Blasphemy, in the established Roman Religion of the Eastern Empire at that time. And however different the Goths might be from the Romans in Opinion, yet we have Petavius his acknowledgment, That Theodorick, whose Reign was the best part of the whole time of the Reign of the Goths.

Rev. XIII.

See References.

Goths in Italy, did defend the Rights and Liberties of the Roman Church with the greatest care and faithfulness; And we find much the same account of those who succeeded him.

We are also informed, that in the point of the Honour of the Saints, the *Arrian Goths* were of the same Opinion with the *Romans*; and they are also charged with the giving Christ divine worship, though they judged him to be but a Creature, which is apprehended to be an Idolatrous Worship.

Besides, The names of Blasphemy are not said to be on all the Heads; whereas to make it appear that there were Crowns upon every Horn of the Ten, it had been said just before — *Ten Horns, and upon his Horns Ten Crowns* — which seems to make a difference betwixt that, and what is said of the Seven Heads; and on his Heads the names of Blasphemy — not on his Seven Heads.

And tho there should be but six of the Heads blasphemous, that were enough to say of them, that the names of Blasphemy were on them; as indefinite ways of speech are often used in Scripture. For Example: *The Ten Kings*, it is said, *should burn the Whore*, which no one would judge necessary to be done by every one of the Ten. So is it said that the Four Beasts, *Dan. 7. 17.* (said to be Four Kings) *shall arise out of the Earth*, though the First, or *Babylonian*, were then almost past.

Rev. 17. 16.

*Grotius*, *Apoc. 12. 1.* observes, That the Disciples were often called the *Twelve*, when there were not so many of them together, as particularly *St. John 20. 24.* after the death of *Judas*.

He does also there furnish us with another Answer to this, that the names of blasphemy are upon the Seven Heads in the 13th Chapter, to signify the Idolatrous State of the *Seven Hills*, or of the *Roman* Reign, when the Crowns were upon the *Horns*, or when the Empire was divided into so many Sovereigns; But the Crowns were upon the *Seven Heads* in the 12th Chapter to shew, that then there was no other Seat of *Roman* Reign, but the *Seven Hills*. In this way the names of blasphemy have no respect to the *Seven Kings*, that are signified by the Seven Heads, but only to the *Seven Hills*, which they do also represent, or the City of *Rome* in the time of the *Ten Kings*. This indeed, and no other way, does give a very good reason, why all the Heads should be crowned in the 12th Chapter, and none in the 13th.

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If it be still urged, That the Beast it self, of which every one of them are the Heads, is said to be full of Blasphemy; that is easily answered; For by the Beast there, is meant only that one peculiar state of it under its last Head, *Prop. 6.*

Rev. XIII.  
Rev. 17. 3.

And for the other Examples of Beasts in *Daniel*, we find no Characteristick Note of Blasphemy, or Idolatry, upon them; All that they are set out for, as any ways dreadful, is only the fierceness of their power in their Horns, or their Paws, or in their Teeth, or in their prevailing Conquests.

And those Beasts in particular, of which this in the Revelations is described to be made up of, viz, A Lion, a Bear, and a Leopard, are such as both in their own natures are given to destroy, and ruine; And are so set out, and that in conjunction with one another in Scripture, as the destroyers of God's People. So do we find the Lion and the Leopard joined together, *Jerem. 5. 6.* The Lion and the Bear, *Amos 5. 19.* *Prov. 28. 15.* And in the 13th of *Hosea 7. 8.* *We have them all three together.*

And very great Criticks in these things, though Defenders of the Idolatrous quality of all the Heads, and Horns of the Beast, yet acquaint us, that the proper signification of a Beast in *Daniel*, according to the word in the Original, *נִשְׁרָף* is only a great living Creature. It is indeed rendered by the *Septuagint* *Onelov*, to express the terror of it; But that, according to the general use of it by the *Septuagint*, signifies only a fierce Beast, to denote the conquering power of it, without the least intimation of Idolatry in it. And *Grotius* himself, who will have the notion of a Beast to be nothing else but an Idolatrous Empire, yet on *St. Matthew 20. 25.* observes, that therefore are the Empires of the World represented by Beasts, upon the account of their Tyrannizing Power; but the Reign of Christ by the Figure of a Man: And *Malvenda* says, that *St. Jerome*, and all besides, did agree, that formidable Empires were properly signified by that name for their fierceness and cruelty.

And to the same purpose does *Ribera* quote *St. Jerome*, and *Arethus*.

It is also worth the observing, that in those very days, when these Visions were wrote, The *Roman* People, and Empire, were called by the name of Great Beast by their own Heathen Authors, who meant no more by that Expression than the self-willed, commanding nature of the Body of a People, or Empire.

Ff

Thus

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Rev. XIII. Thus does *Suetonius* represent *Tiberius* his Censure of his Friends for persuading him to take the Government upon him, as *Men* that were ignorant what a Great Beast an Empire was, *Quanta Bellua esset Imperium*, In *Tiberio*, Art. 24. And *Horace*, Ep. 1. Lib. 1. calls the Roman People *Bellus multorum Capitem*, A great many-headed Beast.

As for the common use of the Heads, and Horns of a Beast; there are near 60 Instances against nothing that is plain to the contrary, That they signify only differences of the Civil Form of the Government, without any reference to Idolatrous Worship that is any where expressly mentioned: Thus in the first Six Heads of the Dragon, and Beast, thrice in the *Revelations*, in the Ten Horns of the Fourth Kingdom of the 7th of *Daniel*, in the Four Heads of the Leopard there, in the Horns of the two Beasts in the 8th Chapter.

5. But it may be urged, That there was a change of the Civil Form of the Imperial Government before the times of the *Goths* in *Italy*. There was a division of the Empire into *East*, and *West*, by *Constantine*, and two distinct Jurisdictions seated at *Rome* and *Constantinople*. This division came to be perfectly settled at the death of the first *Theodosius*, and continued in that estate for near 80 years; And this also not as two divided Kingdoms (which must have been represented by two Heads, or two Horns, according to all the Examples of divisions of Sovereignty in *Daniel*, or the *Revelations*) but as two halves of one and the same Roman Empire by a joint and common concern of both those parts, for the Government and Administration of the whole Roman Empire, as has been before observed, much after the manner of the Two *Consuls* of the same Roman Commonwealth. This then seems to be a new face of the Imperial Power, as different from the first, as the *Consuls* seemed to be from the Regal Power.

But the encrease of the number of the Ruling Persons, that have the same name, and title, is known by several Instances not to be a change of that kind of Government. The *Consuls* were sometimes more than two, sometimes but one. The military *Tribunes* with the power of *Consuls*, were sometimes more, sometimes fewer; in a very great variety. And the Imperial Power it self, before this establishment of the Two Empires, was in the hands of sometime two, sometimes three, and once of four, and yet were not these changes in the same form of Government ever accounted any

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any other than the same *Consulary*, *Tribunal* and *Imperial* Government: Nor were the two *Czars* of *Moscovy* of late accounted any thing more than the same Government by Emperors, that it was before; nor was the encreasing or diminishing the settled number of Senators at several times, the making a new Senate; and the having two different Seats of Supreme Authority, is not much more than the two *Provinces* of the two *Consuls* of *Rome*.

6. If the distance betwixt the end of the Imperial Head, and the rise of the Beast should seem to be too far asunder for the description of the rise of the *Man of Sin*, 2 *Thess.* 2. 7, 8. Which seems to intimate, that it should be immediately after the end of the Imperial Power.

It may be answered, That the Particle, *then*, in that expression — And then shall be revealed — is very often in Scripture used, where there is a great distance of time betwixt that which went before, and that which it introduceth.

*Grotius* does upon this verse acquaint us, that the Particle *τότε* or *then*, does very ordinarily in Scripture connect very distant times together, of which he there gives many Examples.

Besides, by the Seventh King that is described to come betwixt the Imperial Government, and the Beast, must be meant another form of Government of some short continuance after the fall of the Imperial Head; And the time that is assigned here for it, is but seventy years, which is but the Age of one single person; whereas those that do the most oppose this way, do make the Seventh King to continue near twice as long. Rev. 17. 10. 11a. 23. 15.

But that which does the most clearly shew the little weight there is in the Particle *then* in this place to signify the immediate Succession of the *Man of Sin*, upon the fall of the Western Empire, is the Opinion of almost all Interpreters, concerning the first rise and appearance of the *Man of Sin*. For they generally agree, that it was either a good while before the ruine of that Empire, or some while after; and any one that considers in what a state of humiliation the Bishops of *Rome* were under the *Arrian* Kings of the *Heruli* and *Goths* in *Italy* immediately upon the fall of the Western Empire, must conclude, that that was a very improper posture of the Roman Affairs, to fix the revealing of the *Man of Sin* to.

But that which does the most fully answer this Objection, is, that the *Man of Sin*, and the *Beast in the Revelations*, may not be exactly the same thing; the *Man of Sin* may be the *False Prophet*, and then why may he not be thought to make some shew of himself before the full rise of the *Beast*; though his full-grown appearance was not till after the Reign of the *Beast*?

7. If it be further objected, That the Imperial Line, that was begun in *Justinian*, was cut off from the Rule of *Rome* at the deprivation of *Leo Isaurus*, and the *Eastern Emperors* by the Pope; and therefore that the Emperors from *Justinian* could not be the *Beast*, since the *Beast* was to continue in being till the second coming of *Christ*.

It is to be considered, That the conferring of the Title of *Roman Emperor* upon *Charlemagne* not long after, did continue the Succession of the Imperial Head to this day: And if there had been a perfect Inter-Reign from the end of *Leo Isaurus* to *Charlemagne*, that would not have discontinued the Imperial Head. For since there was no other Secular Head of *Rome* owned for Supreme there in the room of the Imperial, during that space of time, the Imperial Head still continued without the interposition of any other. For the *Lombard Kings*, who were the only appearing Power of *Italy* besides, were so far from being owned for Supreme at *Rome* in the room of the *Eastern Emperors*, that the Pope had all their most considerable Territories given him by *Pepin*, the Father of *Charlemagne*; And *Charlemagne* himself was within some years after *Leo Isaurus* owned by the Pope for the Royal Defender of the Liberties of *Rome*, and of the Church, though he had not the Title of Emperor till many years after.

If any should dispute the Right of *Charlemagne*, because the *Constantinopolitan Emperor* was unjustly deposed, They may as well question the Right of Succession in most of the Emperors before. Possession, and not Right, was that which did always confirm the Imperial Title: And it will be hard to find any constant way of Succession, or Election, in the Imperial Line before *Charlemagne*, to found a right upon. Sometimes the Emperor was elected by the Army, sometimes by the People, sometimes adopted by another Emperor. All that can be found constant about it, is, that generally they used to have the Acclamations of the People of *Rome*, and the Approbation of the Senate, which were freely given

to

See References.

to *Charlemagne*. From whom there has been continued a Succession of the Imperial Line to this time. It is certain that before *Julius Caesar*, the Majesty of the Roman Kingdom was in the People of *Rome*; And to commit Treason, was in Majesty *Populi Romani peccare*. And it was a generally continued custom by the Emperors, to receive the confirmation of their Title from the Acclamations of the People.

8. But it may be here urged, That the Imperial Head was manifestly discontinued in the time of the Tumults of *Italy* under the *Berengarii*, when there were such frequent changes of the Kings of *Italy*.

This can be of no more force than the former, excepting the Ceremony of anointing *Berengarius* King at *Rome*, by Pope *John* the Xth. But his Reign was so very short after it, and the Successions of those after him so like a mere scuffle of Competitors to the Kingdom; and besides, not owned as heads of *Rome*; that there is no reason to account it any settled change of the Imperial Head (*Prop. 21. part 1.*)

*Hugo* of *Arles* had indeed the Principality of *Rome* with *Muzia*, but he was presently cast out of it again: Besides, that the Kings of *Germany*, with whom the Imperial Title of *Rome* had continued by right of Succession from *Charlemagne* till that time, did still retain the same right in appearance, because they were neither formally disowned by the City of *Rome*, nor had any other set up there in their place; For the Kingdom of *Italy* was then accounted a particular Jurisdiction by it self, distinct from the City of *Rome*; And the Pope was by that time almost absolute in that City. So that all that could be inferred from hence would be, that the False Prophet acted for a little time without the *Beast*.

9. And this last Observation may occasion a Scruple, How the Emperors can be said to be an Head of the City of *Rome*, when some hundreds of years they have had no more than the bare Title of it.

The easy Answer to this, is, That all that is required to make an Head of the *Beast*, is to be a settled Secular Authority owned for Supreme at *Rome*. And 'tis no wonder that he should be called an Head of it, and have so little power, or influence over it. For all his power was to be exercised before him by another Church-Head distinct from him. It cannot be thought necessary

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Rev. XIII. necessary for the Emperor to be particularly resident at Rome, to be the Head of Rome; For then the Roman Emperors ever after the making *Ravenna* the Imperial Seat by *Honorius*, must have ceased to have been the Heads of Rome.

10. It may then be replied, That the *Constantinopolitan* Emperors, in the time of the *Gothish* Kings of Italy, had the Title of the Imperial Head of Rome, and upon that account should seem not to have been changed from the time of the Vision.

But it must be remembered, That it is not sufficient to have a Title only; but that Title must be owned by the chief Authority of the City of Rome, for the sole *Secular* Sovereign Power of it. Whereas it has been made to appear, that in the Reign of the *Gothish* Kings of Italy, the *Constantinopolitan* Emperors were far from being owned for the only Sovereigns of Rome; For they were no further owned to have any thing to do there, than what the Kings of the *Goths*, who were then in the real and actual possession of Rome, did allow them, as Partners with them in the Honour of the Title of that City.

11. It may also be objected, That the Emperors have been very often in Wars with the Popes, which is contrary to the strict *Confederacy* that is every-where expressed to be betwixt the Beast, and the False Prophet.

But since they have been notwithstanding at a constant agreement in the great design of their *Confederacy*, which is persecution for false *Worship*, their occasional differences about other things is not to be regarded, at most not more than the Differences betwixt the Popes, and the *Ten Kings*, who yet give their Kingdom to the Beast.

12. How also can the *Ten Kings* be said to have given their power to the Beast about the time of *Justinian*, when they were many of them *Arrians*, at the greatest distance from the Religion of Rome?

The Answer to this is, That they were soon brought under the Authority and Sec of Rome; France, Spain, and all *Justinian's* Conquests, changed about the end of that Age.

13. If it be said, That when the Roman Empire was divided into Ten Kingdoms distinct from one another, there could be no one Secular Head that could deserve to be called the Beast.

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Rev. XIII. It may be answered, That the Beast is but such an Head of the Roman Empire, as has a superior Right to the Authority of the chief City of the Empire, while the whole body of it is divided into ten Sovereignities; and by that Right has a claim to a Jurisdiction *paramount* to them all: And such is the claim of the present Emperors to reserved Rights over all the divided Kingdoms of the Roman Empire. And there is at present so great and publick an acknowledgment of the German Emperor's Superiority over other Kings, only as he is Roman Emperor; That, as has been observed, he is suffered to have the precedence of Kings, who have both a much larger Dominion than he, and a much ancients Title; and who take place of him, before he has the Imperial Title, when he has nothing but his Hereditary Countries.

But that which is chiefly to be regarded for the qualifying him for this character of an Head amongst the Ten Horns, is, That he is properly said to be the Roman Civil Head of those Ten Kings in one common Design that they are all engaged in, because he is so acknowledged to be by the False Prophet, who manages them all for that end, and gives Him the Title of their Head in it.

14. It may be further enquired, How it can be said, That the Imperial Power has subdued three Kings, as it is said of the Little Horn in the 7th of Daniel?

It is answered, That whatsoever is said there of the Little Horn, is to be understood of the Beast in the Revelations, in his joint confederacy with the False Prophet, as one Thing engaged in one Design: And then whatsoever is done by the False Prophet in that Design, will be said to be done by the Beast; so that the subduing of the three Kings, may thus be, either *Justinian's* Conquests, or the Pope's Excommunications, and deprivations of some three remarkable Sovereign Powers.

15. A great objection against this Opinion about the time of the Rise of the Beast, is this following esteemed to be, viz. That the Rise of the Beast was at the same time with that of the Ten Kings. For Rev. 17. 12. it is said, That those Ten Kings should receive power as Kings one hour with the Beast; And that the term of one hour does signify in the Original, at the same time. Now it is known, that the Roman Empire was divided into Ten settled Kingdoms at the fall of the Western Empire; the Beast therefore must

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must arise about the same time : and this was almost a whole Age before the Conquest of Justinian.

1. There is no clear grounds for any necessity of such a signification of the word in the Original, that is rendred *one hour*. On the contrary, To render *μᾶν ὥρῃν*, at the same time, is at best but a very rare, and unusual acceptation of it, if it should be ever found to be used at all in that signification, which is much to be questioned. And therefore is it, that we find not this Interpretation of *μᾶν ὥρῃν* to have been thought on, till this present Age ; And even now the greatest number of Translations have nothing of this sense in them.

The proper signification of *μᾶν ὥρῃν*, as it is in the Accusative Case, is, as it is rendered, *for one hours space*, which in a Prophetical Style signifies, a short space of time. And then it may be easily understood to signify, that those Kings should Reign like Kings with the Beast for a little time ; but, as it follows, that they should give their Kingdoms to the Beast after it, and so appear to be like the Slaves of the Beast, for his use and service.

2. Or, if it should signify, about the same time, yet it might be understood only of the Reigns of these Kings together with the Beast at any the same time of both. For to receive power as Kings at the same time with the Beast, may be understood of any time of their Reign together in conjunction with the Beast, and not necessarily of their beginning to reign at the same time with it. On the contrary, it is certain, by the consent of all, that most of these Ten Kings had begun to receive power as Kings long before others, and so could not possibly be said to begin their power all together at the same time with the Beast.

If the Rise of the Beast should be counted from the first appearance of Ten Kingdoms in the Roman Empire, the Reign of the Beast must be already past. For it will be found, that there were Ten Kingdoms erected there before the Year 420. As 1. The *Almans*, who had been long a Roman Province, had a King in Julian's time ; and after the conquest of him, 2. *Julian* made a League with that People. 3. The *Ostro-Goths*. 4. The *Huns*, who were all three up about the Year 378. 5. The *Suavi*. 6. The *Allans*. 7. The *Vandalls*. 8. The *Burgundians*. 9. The *Franks* ; and besides these, were the

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the *Vandals* in Africa ; and *Silingii*, another sort of *Vandals* in that part of Spain that is called *Betica* ; besides other Divisions of Principalities amongst these People.

3. Again, In the signification of, at the same time, *μᾶν ὥρῃν* might denote the Reign of these Ten Kings <sup>bb</sup> altogether at the same time with one another ; which the order of the words does make far more natural ; For whereas it had been just before said, that they had not any of them any Kingdom as yet ; it here follows in this order in the Original, but power as Kings, *μᾶν ὥρῃν*, they receive with the Beast, where *μᾶν ὥρῃν* is more naturally joined with the Kings, than with the Beast. And then it signifies, That nevertheless these Kings should all reign together at the same time in the Reign of the Beast, to denote the strange Division of the Roman Empire at that time.

And this was very proper and convenient to be signified, because the Seven Kings just before, had been described to succeed, or to come after one another ; to distinguish which from these Ten Kings, it might be on purpose made their Character, that these did reign all together. But this is only upon the supposition of this signification of *μᾶν ὥρῃν*, for which, after all, there is no necessity.

4. But however, That it cannot signify the rise of these Ten Kings at the same time with the first appearance of the Beast, is determined by the description of the Little Horn in the 7th of Daniel, which, is said there, should arise <sup>cc</sup> after the Ten Kings : And the Beast in the Revelations, and the Little Horn, are unquestionably the same particular Roman Rule (Coroll. 2. Prop. 15.) and therefore has it been already concluded, that the Beast cannot arise till after the Ten Kings (Coroll. 3. Prop. 15.)

16. But it will be then demanded, How Justinian's restoration of the Imperial Head, can be the next Change but one of the Roman Sovereignty after the time of the Vision ? For the Division of the Empire into Ten Sovereignities before him, would be accounted at least one Change of the Sovereign Power of that Empire, as the four Horns of the He Goat, in the 8th of Daniel, was a new state of the Grecian Monarchy. If so, then the fall of the Western Empire must unquestionably be another Change of the Roman Rule ; and thus would there have been an 8th King from the Sixth, that ruled in St. John's time, before Justinian.

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To resolve this Scruple, it must be considered, That there are two different kinds of Sovereign Power represented in the Beast; the one by his Heads, and the other by his Horns. And the next Change of Sovereignty but one to that, which ruled in St. John's time, which constitutes the 8th King, or the Beast, is a succession of an Head of the Beast; by Prop. 20, 21.

And that Head is called the Beast, as a thing distinct from the Ten Horns; for the Ten Horns are said to give their Kingdom to the Beast, who before had been said to be the Eighth King, and is one of the Seven Heads, by Prop. 5. Coroll. It matters not therefore at what time the Ten Horns arose. For they were but so many Sovereignities in the Roman Empire distinct from that Eighth King, which is the Beast, or an Head of the Beast; and who were confederated with him: And to know the time of that Confederacy, it must be enquired first, what was the next successive Head but one to the Imperial, that was up at the time of the Vilion. For, besides the Ten Kings, there was to be an Head amongst them, whom they should all join with; And the Ten Kings were but so many different Horns, which signify a division of the Empire, and not a single successive Head of it superior to them all, which is here enquired after, according to the mark that has already been given to know an Head by.

17. This would also be another difficulty against deferring the appearance of the Beast till the Reign of Justinian, viz. That the Reign of the Beast, and the time of the Woman in the Wilderness, do begin and end together; and the Woman is said to fly into the Wilderness presently after her delivery of the Man-child, that is, presently after the Conversion of the Imperial Throne, 200 years before Justinian's time.

But it is by almost all agreed, that that first mention of the Woman's flying into the Wilderness, is an anticipation, because after several great Actions intervening, it is repeated again at the 14th verse; and there represented but as a preparation to rest in the Wilderness; and then the Dragon cast out a flood after her, whilst she was flying, so that she was not at rest then, till after that flood was swallowed up by the Earth, which was just before the rising of the Beast out of the Sea, chap. 13.

18. In the last place it may be objected, That from the fall of the Western Empire in Augustulus, to the time of Justinian, was no new Roman Government in the West, because the Barbarous Kings, and

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and their People, were not Romans, and therefore must, if any thing, be a new Beast, and not a new Head of the Roman Beast; and then all the time of their Reign will be but an Interregnum of the Roman Government; and Justinian's return there, will be but the continuance of the Sixth Head.

But it is sufficient answer to this, that the ten Barbarous Kings which are made to be the Ten Horns of the Beast, are thereby represented as Members of the Roman Empire, as has been just now observed: And moreover it does appear, that the Goths, who succeeded in the room of the Western Emperors, had been long before made the Confederates, and Members of the Roman Empire. See Note <sup>v</sup>, on Chap. 4.

#### References to the Eighth Chapter.

<sup>a</sup> WE find in St. Augustine, contra Faustum, lib. 20. c. 2. [which was near an 100 years before this time] that the Manichees would have the Orthodox to be like the Pagans. And Faustus thence says, Ye have turned the Idols of the Pagans into Martyrs, whom you worship with the same kind of Invocations: And the Edicts of Valens and Theodosius against the Adorations of the Image of Christ, confirms it; Holpinian, pag. 49.

The Worship of the Saints by Invocation, &c. seems to be very near akin to the Worship of the Lesser Gods amongst the Heathens, and then it must needs be Blasphemy.

H. Salmeron preclud. 7. in Apocalyp[si]. gives this very reason, why by Babylon the Harlot, must be understood Rome Heathen, viz. because it did worship the Images of all the Gods in the Pantheon, as the Saints.

<sup>b</sup> Petavious Ration. Temp. part. 1. l. 6. c. 2. de Theodorico. — And tho' according to the Religion of his Country, he was of the Arrian Sect; yet he defended the Rights and Liberties of the Roman Church with all faithfulness.

And Sigonius says of Odoacer before him, That he gave the Bishops and the Churches their due respects, lib. 15. de Imp. Occident. And Baron. Anno 476. that he gave the Catholick Church no trouble in Church-matters.

But sufficient Instances of the preservation of the Rights of the Roman Church by the Gothic Kings may be found in Cassiodorus's Book of Variar. As Lib. 2. Ep. 28. There is first Theodoric's Profession, that he ought not to force Religion upon any; not upon Jews. Lib. 3. Ep. 45. — He mentions the Defenders of the Rights of the Roman Church (Commissioners settled by himself) and upon their complaint of an Injury, enjoin'd his Deputy by all means to right them according to the former grants to

the Roman Church. Lib. 4. Ep. 20. orders the Restitution of Gifts taken away from the Church.

*Athalaricus*, after him, makes Laws about the Election of the Roman Bishops, and Clergy. Lib. 8. Ep. 15. Ep. 24. l. 9. Ep. 15.

The Church-Annals do also give an account of many Synods that were called by *Theodoric* for the good of the Roman Church; for which *Baronius* gives him this Character, 'That though he were a Barbarian, *Arrian*, Heretick, and Stranger, yet notwithstanding the importunity of the Schismatics, he shewed so very great a Reverence to the Church, or See Apostolick. *Baren. Ann.* 501.

*Sanders de Vjib. Monarch.* p. 220. In the Honour of the Saints, the *Arrian* do also agree with us. *Quare.*

*Dr. Moor in his Alphabet of Prophetical Iconismes*, Vol. I. pag. 598. --- *Literar. B. Bessia.*

Great Empires are called Beasts, not only for their Idolatry, but also for their bloody Tyranny, as *Grotius* has observed upon *Mat.* 20. Where Christ declares the difference betwixt his Disciples, and the Kings of the Gentiles. This opposition, says he, shews, why the Empires of the World are set out amongst the Prophets by the Figures of Beasts; but the Kingdom of Christ by the Image of a Man, the Son of Man. Where by Beasts *Grotius* must understand *Feras*, and then it will properly answer the use of the word *Onela* in the *Septuagint* in the same way, viz. for wild Beasts, and has almost the same likeness of sound, and derivation with it --- otherwise the Kingdoms of the World might have been called *Zōa*, as the Four Beasts in the 4th Chapter of the *Apocalypse*, and not *Onela*.

*Malvenda de Antichristo*, pag. 257. John does therefore call Antichrist a Beast --- that he might signify that his Persecution will be the fiercest --- But that under that name is very properly signified terrible and dreadful Empires for their fierceness and cruelty, *St. Jerome*, &c. all agree.

*Ribera in v. 7. c. 11. Apocalypse*, item in v. 1. cap. 13. *Bessia*, 'Though amongst the Latines it be a general word, yet here it does properly signify a fierce, and hurtful Beast, as the Latins themselves understand *Bessia*; that is, those that fight with Beasts, and that are sent to the Beasts.

Which also the word *Onela* does make appear, which our Apostle always makes use of, and is properly applied to those Animals that do mischief by poyson, or by biting. Upon this account is it, that c. 11. number. 19. we said out of *Arethas*, &c. And *St. Jerome* interprets *Daniel's* Four Beasts to be Four Kingdoms; And says, 'And this is to be noted, that the Fierceness and Cruelty of Kingdoms is signified by the name of Beasts --- *Arethas* does also so interpret it, and shows the holy *Methodius* and *St. Hippolytus* to be of the same mind.

*Cuspinian in Chronic. Cassiodori.* pag. 264. The *Triumvirate* gave the Consullhip to as many of the Princes as they pleas'd.

In *Cassiodorus Chronicon*. it may be observed, that *Pompey*, in the disturbances of the Commonwealth, continued alone the only Consul, and there was no other Choice at the usual time; And so was *Lepidus* in the time of the *Triumvirat*. *Cuspinian. in Chronic. Cassiodor.* pag. 250. & pag. 262.

*Fenestilla de Magistrat. Romanis*, c. 16.

There were therefore Three Military Tribunes created with the power of Consuls, and were continued with great variety for their number; sometimes they were Twenty, sometimes more, sometimes fewer. Or as this is corrected by *Cuspinian* as wrongly printed in the *P.m.d.c.c.* (*F. de Orig. juris*) At first Six, afterwards Eight, or somewhat more: As *Livy* writes in his Fifth Book, *Cuspinian in Cassiodori Chronicon.* p. 95.

*Petavius Rationar. Temp. Part. I. Lib. 8. cap. 7. speaking of Aistulphus King of the Lombards* --- And then he delivered to the Pope, by the Abbot *Fulrade*, the Exarchat of *Ravenna*, and the Five Cities, that is, *Ancona*, and the four Towns of the *Picene* Territory, and other adjacent.

*Ludovic. à Bebenberg* quotes the *Historie Francorum* for what follows --- 'Pope Stephen, the Successor of *Zacharias*, about the Year 753. anointed *Pepin*, and his two Sons, viz. *Charles* (afterwards *Charlemaigne*) and *Carlomanus*, for Kings of the *Franks*, and obliged the Princes of the *Franks* to chuse none of any Family, than these, whom he had made choice of by the Providence of God to defend the Apostolick See. And so *Pepin* enters that year into Italy for that very purpose. --- Upon this account it is very probable, that the Chronicle of *St. Martin*, and others of the same Opinion, have said, that Pope Stephen translated the Empire from the Greeks to the Germans. For since the business of the Emperor is to defend the Roman Church, and to exalt the (Head of it) the Pope (as appears *Dist. 6. Tibi Domino*) and to protect the Clergy (*96 Distinct. c. ult.*) and the Holy Churches, as other Kings and Princes are (*23. q. 5. c. Principes, &c. Administratores*) And since *Constantine*, and his Son *Leo*, required to do this by Pope Stephen against the Lombards (as appears *Ext. de Elect. venerabilium in ult. glossa*) did refuse to do it; therefore did Pope Stephen chuse *Pepin*, and *Charles*, &c. and their Successors, &c. --- And for the contrariety of Chronicles, we ought to stand to the Chronicle of the *Franks* abovementioned, which seems to have been wrote by a *Frank*, who therefore was well acquainted with the Transaction of this Translation. For this History of the *Franks* in this matter concerning *Charlemaigne*, is taken out of the Writings of the Abbot *Rheginus* of the Diocese of *Triers*, who has reason to be thought to be well acquainted with the History of the Princes of his own Country.

The sum of the Canon-Law, printed at *Venice*, with the Privileges of almost all Monarchs and Popes, by the Title of the *Speculum* of Popes, Emperors and Kings, does affirm the Translation of the Empire from the Greeks to the *Franks*, to have been done by Pope Stephen, about the Year 753. *Ludovicus à Bebenberg*, attributes to *Pepin*, *Ann. Dom.* 753. and *A. Rosellus*, to the Year 755. and *Marinus* to the same Year. De *Translat. Imp. Rom.* in *Germanos*, sect. Quod *Translatio Imp. non facta erat per Papam.*

And *Bellarmin. L. 1. de Translatione Imp. Romani in Germanos*, cap. 12. grants that *Charlemaigne* conquered Italy 20 years before he was Crowned by the Pope.

## The Particular Signification of The Beast, Lib. III.

<sup>m</sup> Bellarmin. in his First Book de Translat. Imp. Rom. in Germanos, c. 12. does give an account of the Succession of the Constantinopolitan Emperors to Charlemagne, and of the owning the Title of the Western Emperors. And cap. 5. To the same purpose, Ludovic. à Bebenberg, in note 6. on the 6th Chapter. M. Freheims his Commentator.

<sup>n</sup> See Grat. de Jure B. & P. l. 2. c. 9. note 1. chap. 3. & Hieron. Balbus de Coronatione, cap. 13. in the same note, and the Comment there on Ludovic. à Bebenberg. See also Lipsius of these Acclamations, 2. Elect. cap. 10.

<sup>o</sup> Of Charlemagne's Acclamations all Historians speak.

<sup>p</sup> Paulus Merula de Legibus Romanis, pag. 58. — 'The Jurisdictions were bounded: The Senate had more Authority than the Magistrate; The Common People had the greatest Authority: In all the People together was the Majesty of the Commonwealth.

<sup>q</sup> Calpurnius in Sextum Rufum, pag. 6. 'The Consuls Rods were hung down when they came into a full Assembly of the People, because the Majesty of the People of Rome was greater than that of the Consuls.

<sup>r</sup> See Petavii Rationar. Temp. Part. I. L. 8. c. 13.

<sup>s</sup> Ibid. cap. 14.

<sup>t</sup> The German Writers account Conrad, and Henry Auceps, Emperors in Succession to Ludovicus the immediate Emperor before them [and then there will not be above 8 years of vacancy] others reject these two, because they were not anointed and crowned by the Pope — But the Germans do much dispute the necessity of that.

<sup>u</sup> See Note the 6th, on the 6th Chapter.

<sup>v</sup> All Historians give an account of the Imprisonment of Pope John the First, for crowning the Emperor Justin in the East; and of the absolute Sovereignty of the Gothic Kings over the City of Rome. See Notes on the 4th Chapter, Lib. 3.

<sup>w</sup> See Notes <sup>m</sup> and <sup>n</sup> on the 6th Chapter.

<sup>x</sup> Hieron. Rubens Histor. Ravennat. pag. 145. says, 'That Justinian built that Magnificent Temple of Sancta Sophia, in memory of his Persian, Vandalic and Gothic Victories.

<sup>y</sup> Calpurnius de Caesaribus, pag. 139. 'gives an account of Belisarius's Expedition against the Persians, and that he entered in a Triumph into Constantinople for that Conquest. And pag. 140. says, That he had a most Pompous Triumph from the Spoils of the Vandals, being then Consul in ordinary. And pag. 141. says, That when Justinian had recovered Italy, and subdued Africa and Persia, he put the Glory of his Victories into his Titles.

<sup>z</sup> Mr. Mole supposes the rooting out of the Goths and Lombards, and the Power of the Greek Emperors out of Italy, may answer this Character.

<sup>a</sup> Calpurnius de Caesar. pag. 102. mentions Julian's League with the Alans: and p. 112. the Huns invading Epirus in Valens's Reign.

<sup>b</sup> Petav. Ration. Temp. part. I. lib. 6. cap. 10. does particularly reckon up the chief Divisions of these Invasions of the Barbarians.

Alcasar.

## Cap. 8. and its Heads, and Horns, in the Revel.

<sup>bb</sup> Alcasar in cap. 13. Apoc. sect. 3.

'For what, I pray, does one hour signify, but that these Kings do Reign all together at one and the same time?

Theodoret. in cap. 7. Dan. de 10. Regibus.

'It is therefore manifest, that there shall Ten Kings arise up all together.

<sup>cc</sup> Blasius Vega in cap. 13. Apoc. sect. 2. shews, 'That it was the Opinion of all the Ancients, according to St. Jerom, that Antichrist (the Little Horn) should arise after the Division of the Roman Empire amongst Ten Kings.

Theodoret. in cap. 7. Dan. 'It is therefore, says he, manifest, that the Prophet does here foretell, that about the end, Ten Kings shall arise up all together; And that Antichrist should be the last after them. So Irenaeus, l. 5. contra Har. c. 24. & Aretas in c. 13. Apoc. & Aubertus in cap. 17.

CHAP.

## C H A P. IX.

*A short Account of the several Opinions of Interpreters, that differ from the Propositions before demonstrated. Their inconsistency with the Analogy of Prophecy. The Shifts that they are forced to flye to, to maintain them.*

**B**Y the same Light which has cleared up mine own Applications of the Prophecy, it may be seen upon what grounds I depart from the Apprehensions of others about it.

1. It is much to be admired, That there ever should have been any at all, much more any of the Ancients, that had been conversant in this Study, that should apprehend it possible for the whole business of *Babylon*, and the Beast in the Revelations, to be nothing but a Mystical and Spiritual state of the Christian Church, in relation to the whole World of the Wicked in general, and not to any particular Empire of the World, more than other.

For the Angel in the 17th Chapter does so expressly signify his design there to be to unfold the Mystery of *Babylon*, and the Beast that had been before mentioned; and does thereupon determine the meaning of them to the *Roman* Empire, by such generally known, and peculiar marks, that the *Romanists* themselves, whose only interest, and considerable concern it is, to divert the scene of these Visions from the City of *Rome*, do yet almost unanimously in this latter age, acknowledg to their Adversaries, That there is nothing more certain and unquestionable, than, That some particular state of the Domination of *Rome*, must be meant by them. The ground of this paradoxical Fancy of the Ancients, will be afterwards enquired into.

2. It is in the next place very near as extravagant to grant, That some particular state of *Roman* Rule, must be the great object of these Visions; and yet to make the Figure of the Beast in general, to signify the World, and the Heads of the Beast either so many successive Ages, or so many distinct successive Empires in it.

For by all the Examples of Beasts and their Ruling parts all over the Prophecy of *Daniel*, (which is generally agreed to be the

Andreas Caesar, Aretas, Primatius, Beda, &c.

Prop. 1.

See Consent of Antiquity, &c.

Ribera, &c.

Prop. 16.

## Cap. 9. and its Heads, and Horns, in the Revel.

the original pattern of the Prophecy of the Revelations) it is acknowledged by these very persons themselves, That a Beast does constantly signify the Rule or Empire of *one* particular Nation only; and therefore must the Heads also signify so many Supreme Powers in that Nation only. But the most inexcusable thing in this opinion is, That the Fourth Beast in the 7th of *Daniel*, is granted by these same persons to be nothing but the particular Nation of the *Romans*, which yet is the exact picture of this Beast in the Revelations.

But then to grant, 3dly, That the Beast and his Heads do signify nothing but *Roman* Power; and after that, to make the Seven Heads not to be so many distinct Powers, but to be taken collectively for *All* the Rulers of one kind, or for *All* the Emperors, is to out-face the plain expressions of the Text, which divide the number *Seven* into *Five*, *One*, *Another*, and an *Eighth* that is one of the *Seven*; and it is well known, that when the number *Seven* is so expressly divided into parts, it is never used collectively, or for an indefinite multitude.

4. As contrary to the known use of those Mystical Expressions, is it to make the Seven Heads of the Beast to be so many single persons only of Rulers.

For it is evident all over the Book of *Daniel*, That Heads and Horns of Beasts do signify all the single Persons that Rule in that Division, or Form of Government, that is signified by each Head and each Horn.

5. And still more inconsistent is it, to make the Beast and his Seven Heads to be *Roman* Powers, and yet Antichrist, signified by the Eighth King, which was one of the *Seven*, not to come till after the end of all *Roman* Rule; or that the Fourth Beast in the Tenth of *Daniel*, should be the *Roman* Empire; and yet the little Horn of that Beast not to appear till after the destruction of the *Roman* Empire.

For this would make the little Horn of the Beast, to be no Horn of it, but to appear after the ruin of the Beast, whose Horn it is; which is a contradiction.

6. Of much the same nature, is that Absurdity, That the Beast, called the 8th King, is Antichrist, a little before the end of the World; and yet that *Babylon*, that is described to go all along with it, and to be destroyed before it, is *Rome* Heathen.

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7. Nor

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Ribera, &c.

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Prop. 6. and  
Coroll.

7. Nor does it much help the matter, to affirm, That *Babylon* does signifie both *Rome* Heathen, and *Rome* in the time of Antichrist, about the end of the World.

For by *Prop. 2.* and *3.* it is evident, That *Babylon* is in all the mentions of it in the Revelations, one and the same state of *Rome*, in the Reign of the Beast, and in which it is destroyed.

8. That Opinion which makes the Heads of the Beast to be single Persons, and yet the Reign of the Beast to continue at least to the time of *Justinian*, is inconsistent with the determination of the term of the Beast in the Prophecy, to the last Head of the Beast.

For if the Beast be nothing but the Beast under its last Head, and all the Seven Heads be but so many Successions of single Rulers only, it is impossible that the time of the Beast should continue many years after the time of *St. John*, for the Sixth Head was then in Rule, *Rev. 17. 10.*

9. And upon the same grounds it is impossible, That the Ten Horns of the Beast should be after the time of the last Head of the Beast; or that the time of the last Head of the Beast, should be yet past, because the Beast continues to the Second Coming of Christ, and is the same with the Reign of its last Head, *Prop. 6.* and its Corollaries.

10. Amongst those Opinions which make the Heads of the Beast to be so many Successions of *Roman* Power, I could not entertain any of them about the constitutive difference of one Head from another, but that which made it to consist only in the settled change of the name of the Civil Power; because that was the only known difference of Successive Horns in *Daniel*, ch. 8. and of the five first Successive Heads in the *Revelations*; and besides, the only difference betwixt all kinds of Heads or Horns, upon the same Beast, whose signification is agreed on, is nothing but the different name of the Civil Power, either from its peculiar Territory in those that are represented to rule all at a time, in a divided Monarchy, or from the different appellation in those that succeed one another in an intire Empire. So is it above sixty times in the agreed examples of *Daniel* and the *Revelations*. See discourse on *Query* the 2d.

And therefore I could not but look upon *Alcasar's* determination of the Seven Heads to Seven *Roman* Persecutions of the Church, as arbitrary; and much more the opinion of those

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Protestants, who agree that the only Constitutive Difference of the Six first Heads of the Beast, is nothing but a different name of the Civil Power; for they were all Six of the same Religion; and yet will make the Two last Successions of the Eight, which compleat the Seven Heads, to be nothing but Two Changes of Religion under the same Civil Head with the Sixth. For this is to make a new Rule for the difference of the Two last Successions, without any ground for it from the Prophecy, and contrary to all the known and acknowledged Examples, either in the rest of the Heads of the same Beast, or in the Heads and Horns of other Beasts; and gives great advantage to the Papists to despise the Protestants Application. The Pleas for it may be seen answered, in Answer to Objection 1, 2, 3, against the 2d Query.

11. There is so plain a distinction in the Second Beast of the 13th Chapter, from the first Beast there, and the one so manifestly set forth as an Ecclesiastical Power under the Character of the False Prophet, in distinction to the other, whose Image and Honour he is altogether employed to advance, that I could never yield to make them but one and the same thing, viz. *The Papal Power* only: But yet because they make but one joint Confederacy for the interest of a false Religion against the true Church, they are therefore sometimes promiscuously used to signify the actions of one another in that common concern; and the Image, and *Babylon*, are in the same manner used. Thus is *Babylon* said to be fallen, chap. 14. 8. to signify the decay of the Power of the Image; and the Beast in the 17th chapter is said to have the Power and Strength of the Ten Kings given him, which belongs properly to the Image of the Beast.

12. It seems to be a very unnatural force upon the Text, to make the Seventh King none of the Seven Heads, in chap. 17. 10.

For it is manifestly reckon'd up in order, as one of those Seven Kings, which in the beginning of that verse, are said to be the Seven Heads; and without making it one of the Seven Heads, there will be but Six Heads upon the Beast in the 13th chapter. For it is agreed that it was the Sixth King, and Sixth Head that was there wounded; and it must be the same Head that was seen healed; which also is agreed to be the Eighth King, and last Ruling Head: If therefore the Seventh King were no Head, there

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Dr. More.

Most Protestants.  
Prop. 24, &c.

Dr. More, &c.

Prop. 4, & 5.

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there would be no new Head after the Sixth, but only the Sixth healed of a wound, whereas there were Seven really distinct Heads *seen* upon the Beast.

That which is pleaded for the ground of this Opinion, is answered in the Answer to the 1st, 2d, and 3d Objections against the Second Query.

It will much confirm the strength of the whole Process of the Propositions before laid down, to observe to what strange shifts those Interpreters have been put, that own any part of the Demonstration, and yet will stand out against the Conclusion.

Alcasar, Grotius, Dr. Hammond.

Those that own *Babylon* to be *Rome*, but not the present *Rome Christian*; are forced to make it to be, Either *Rome Pagan* Two hundred Years after the Empire was turned Christian, and was then burnt in the possession of a Christian King, by a Christian Emperor: Or, To make it to be *Rome* a little before the end of the World, grown prodigiously rich by Foreign Traffick, Rev. 18, 19. and having brought the Kings of the earth, under her Subjection, v. 3. in the space of Three Years and an half: Or, To make it to be both *Rome Heaben*, and *Rome* at the end of the world, which should cry, *I sit as a Queen, and shall see no sorrow*, v. 7. and which should not have the Pagan Power of it abated, or ended, for above a Thousand Years after it began to be *Rome Christian*; all which are such monstrous Inconsistencies, as to make any conclude them to be impossible.

Ribera, &amp;c.

Ribera, &c.  
Most Papists.  
Rev. 17 10.

Those that own *Babylon* to be *Rome*, and the last Ruling Head of the Beast to be Antichrist about the end of the World; and that the whole Seven Heads are so many immediate Successions of Ruling Powers; to make the Sixth Head continue from the time of St. John (when it is by the Text signified to be in Rule) to the time of the Seventh King, that is, (in their opinion) to a short space before the end of the World, they are forced to make the Sixth King to be of a much longer Continuance than the Imperial Government at *Rome*, that was the King in being at the time of the Vision: For they own, that the Imperial Government was long since at an end at *Rome*, and therefore are they forced to make their Sixth King to be all those persecuting Powers of the World, that reach from the time of the Vision, to about the end of the World; in consequence of which it is necessary for them to make the Beast in general, to be

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be the *whole World*, and the rest of the Heads so many Successions of either persecuting Ages, or Monarchies of it; and this is so contrary to the known acceptation of a Beast, and its Heads or Horns, for *one Ruling Nation only*, all over the Prophecy of *Daniel*, (as it is by these very persons acknowledged), that nothing could make it appear to what a forced shift they were fain to fly to avoid the bringing in of Antichrist into the *Roman Church* many Ages ago, if they should have granted the Sixth Head at the time of the Vision to have been the then Ruling Imperial Power of *Rome* only.

But a much more apparent shift is it in those, who think themselves forced to own the Beast to be but one single Nation only, or the *Roman Empire*; and the last ruling Head to be Antichrist about the end of the World; and the Head in Rule at the time of the Vision, to be the Imperial Government; but after all this for fear of bringing in Antichrist into the *Roman Church* too soon, to make the Seven Heads to signify *collectively*, all the *Roman Emperors* either at *Rome* or *Constantinople*, or at *Vienna*; whereas the number *Seven* is apparently here divided into broken numbers, which does as certainly determine the Heads to that definite number in an immediate Succession to one another. And nothing could have made it appear how so well a verfed understanding in the Critical use of words as *Bellarmino's* was, resolved to outface his own Knowledge, to avoid a dangerous Consequence; for if he had allowed the Seven Heads to have been just so many *Successive* Changes of the Rule of the *Romans*, he must certainly have made the Sixth Head end at the Succession of the Kingly Government of *Rome* upon the fall of the *Western Empire*, tho the Imperial Government at *Constantinople*; had been part of the Sixth Head: For the change of the other part of it at *Rome*, did make a new Change of the whole Government, that is, from Imperial, to the mixt Form of Kingly and Imperial together; as the Tribunes with the Consular Power, were a Change of the Consular Head of the Government.

Bellarm. &amp;c.

But of all the forced shifts that we meet with, the most Paradoxical and absurd are those of the *Grotian* way; they grant the Beast to be the Idolatrous *Roman Empire*; and the Heads to be Successive Changes of *Roman Rulers*; and the time of the Beast to continue at least to the Reign of *Justinian*: and yet make

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Rev. XIII. make the last Ruling Head of the Beast to be at an end with the Reign of *Domitian*, which is *Contrary* to all the Representations of the Beast in the 17th chapter, as ending with his last Head: they do also by this make the Ten Horns to be a long time after the last Head, which are said expressly to give their Kingdom to the Eighth King, or the Beast under the last Ruling Head. They do also make the Seven Heads of the Beast to be but so many single Persons, *contrary* to the known signification of the Heads and Horns of Beasts all over *Daniel*. They do also make the different Shows of the same Beast in the 11th, 13th, and 17th Chapters, to be really distinct Beasts from one another; without any ground for it, but the different Shows of them, *contrary* to what the exact resemblance of their Characters to one another, would make any judge them to be; and *contrary* to the plain demonstration of their being but one and the same thing from the Characters of them; and *contrary* to the sense of almost all kind of Interpreters, especially those of the *Roman* Party, who cry out against the main foundations of this Opinion, as nothing but the extravagancies of men without any sense in them, tho' the whole business of all the pains that is taken by these Contrivances, is to remove the charge of Idolatry from the Church of *Rome*.

Those that own the Fourth Beast in the Seventh of *Daniel*, and the Beast in the *Revelations*, to be the particular Nation of the *Romans*, and yet will make the little Horn of the *one*, and the last Head, or Eighth King in the *other*, to come after the destruction of the Beasts to which they belong, show, that they value not Contradictions, to keep off Antichrist from appearing in the *Roman* Church. And those that own the last time of the Beast to be about the end of the world, and yet will make *Babylon* that accompanies the Beast to the last, to be *Rome Pagan*, must have much the same contempt of the plain intimations of the Prophecy; and those also that can think, That *Babylon* is not the same thing, but several vastly distant States of *Roman* Rule in the several mentions of it, or both *Rome Pagan*, and *Rome* near the end of the World.

Those of the Protestants that make the Change of Religion in the Imperial Head, to be a new Head, seem to be so wholly intent upon the Charge of Antichristianism upon the Church of *Rome*, that they neglect all known and acknowledged Examples

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Examples of the difference of the Heads of Beasts, to fix their Charge; And to hold to it; they are forced to wrest the natural and plain sense of the 10th verse of the 17th Chapter of the *Revelations*, and to find out some far fetched Criticisms to make it good; As the making of the 7th of those Seven Kings, that are said to be the seven Heads, to be none of those Heads: And as the making of *Agge* to denote the Seventh King to be quite different from the rest, does appear to be. See Prop. 4.

They are also forced to make the wounded, and the healed Head, to be two distinct Heads of the seven, which is contrary to the plain Expressions of the Prophecy, which mention it to be *seign* but as one and the same Head wounded and healed; and is also contrary to the common acceptation of a Head wounded and healed, which can be but one Head.

Others of them are forced to make the Seventh King, and the Eighth, to be the same thing, and for that end to transpose the latter end of the 10th verse, and to make it come after the beginning of the 11th, contrary to the natural order of the Text.

Those that would fix all the Charge of the Beast, and the False Prophet, upon the *Papal* Power only, are forced to make nothing of the plain Characters by which they are distinguished from one another, when named together, nor of the Change of the name of the Civil Government of the *Romans* at the fall of the *Western* Empire, though that was the only difference betwixt the first six Heads of the Beast, according to their own Opinion. For the first six Heads were all of the same Religion, that is, Pagans: And upon this account it is, that most of them are forced to make the first appearance of the Beast to be of a very uncertain date; that is, according to their fancy about the first great appearance of the *Papal* Power, which cannot well be fixed: Whereas the first Rise of the Beast must have been a very visible and remarkable Change of the Supreme Power of *Rome*, from that which was the 7th Ruling Power of it to the 8th, called the Beast.

It is upon this account, that some of those who incline to the former Opinion, and yet do plainly see, that the Beast must be a Change of the form of the Civil Power of the Empire, do therefore make the Ten Kings with the *Papal* Power, to be the Beast, that is, the Eighth King, or last Ruling Head. But what

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Dr. More, 648.

Mr. Mede.

Monsieur Jurieu Accom. des Prophecies, pag. 190. 2d Edit. Most Protestants.

Prop. 6. an.

an absurdity do they fly to in this, when it is manifest, that the Ten Kings were the Ten Horns, and none of the Seven Heads.

Others of them indeed defer the Rise of this *Papal Beast*, to that manifest Change of the Imperial Power at the fall of the *Western Empire* in *Augustulus*, as the end of the true Christian Emperors, who are their Seventh King; but then they are forced to make nothing of the succeeding Sovereign Power of the *Italian Kings of Rome*, who were as Absolute Sovereigns of it, notwithstanding their Royal Seat at *Ravenna*, as any of the *Western Emperors* had been from the time of *Honorius*, who first made *Ravenna* the Imperial Seat. They are also forced to pass over the Change of the Regal and Imperial Power of *Rome*, to the pure Imperial Government at the recovery of *Rome* by *Justinian*, as of no account for a new Head, though they must own the *Eastern Emperors* to have been as much Sovereigns of *Rome* at this Re-conquest of it, as the *Western* were before the loss of it, and when they were the acknowledged Sixth Head. This appears from the Power of the *Eastern Emperors Exarchs* after the recovery of the *West*.

THE

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The Fourth BOOK.

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THE  
Application of the Characters  
OF  
THE BEAST  
In the REVELATIONS.

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## CHAP. I.

*The force of the Applications of the Characters of the Beast to confirm the first date of his Reign. A Caution to those who have taken up with a former Hypothesis. The uncouth Composition of the Beast, of the Parts of a Lyon, of a Leopard, and of a Bear, applied to an absolute exactness. The Rising of the Beast out of the Sea; The Continuance of his Reign for 42 Months.*

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AFTER the more close and demonstrative way of proof, that has been made use of to determine the particular nature, and first Rise of the Beast, It will much confirm the knowledge that is now had of him, to see how easie and natural the Application of all the other Circumstances of his History will appear to be upon this foundation.

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And

# The Application of the Characters of Lib. IV.

And this may serve for an additional proof *à posteriori*, as the Demonstrations of the principles of natural things by their causes are much strengthened by their perfect agreement with all the effects that we can apply them to, or with all that experience does teach us of them. But yet it must always be remembered, That though the Application of an Instance or two should seem to be something harsh, or forced; That no man ought for that to question the former Conclusions, unless upon a new examination he can find them *less necessary*, than they did at first appear. *No man ought to doubt of a plain and manifest truth, because he sees it to be seemingly inconsistent with some other Conclusions that are deduced from it, which are not so plain and necessary.*

I know not of any such harshness in any of the Applications that I am now going to make, but rather think them so well agreeing with the Characters of the Text, that they are enough to surprize one into an admiration of the Congruity of them. But I interpose this as a convenient Caution to those who may find a convincing evidence in the proof of the main Point, to which the Applications are fixed; but by reason of some prejudices, and long use of a former Hypothesis, may not think some of the Applications so well fitted to the Prophecy, as they will imagine their own to be. For this will be apt to make them judge many things, which to all others would appear *very tolerable at least*, to be harsh and uncouth to them.

To begin then with the figure and composition of the Beast; It is said to be in the several parts of it like a *Lion*, a *Leopard*, and a *Bear*, which do manifestly refer to its being the Fourth Beast in the 7th Chapter of *Daniel*, which is there represented immediately after the account of the Three Kingdoms shown by those Three Beasts, and is said to have devoured them. And those Three Beasts are agreed to be the *Babylonian*, *Persian* and *Greecian* Monarchies: The Beast here is represented as consisting of these Kingdoms, as the parts of his Body; which if it has any reference to the *Roman* State at the particular Rise of the Beast with *Justinian*, must signify, That it should be that particular *Roman* Power which was in possession of *Greece*, *Babylon* and *Persia*, or that part of *Asia* which belonged to the *Babylonians* and *Persians*. And then it does very clearly signify, That the Rise of the Beast should be at the advancement of the *Eastern Empire*.

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pire to the Government of *Rome*? And does not that suit well enough with *Justinian's* Conquest of *Italy*?

This would tempt one to be very confident, That this was designed as a very plain Character to know the Rise of the Beast by, since there is no such mention of any of the Parts of these Beasts, in the Dragon in the Chapter just before, which yet is the same kind of Figure with this, and is known to signify the *Roman* State a long time after that it had been in possession of *Greece* and *Asia*. And one would be very apt to judge, That what is represented as particular to the Beast in the 13th Chapter, and was omitted in the Dragon, which yet is known to be the *Roman* Empire, must be added as a mark of distinction of the one from the other. But if others will have this mark of the Three Beasts to belong to the general nature of the Beast, as it signifies the *Roman* Conquest at its first appearance after the destruction of the *Greek* Monarchy, it will not prejudice my Opinion. It is enough to show, That as this Beast does signify the particular state of it under its last Ruling Head; So this character of the Parts of it does *most exactly* agree with that, which I make to be the last Ruling Head at its first Rise, in distinction to all other states of the Beast.

The rising of the Beast out of the Sea, is known to signify, that it should arise out of great Commotions, and by great Wars and Tumults. For so are many *Waters* interpreted by the Angel himself, to signify in this Prophecy, chap. 17. 15. *Multitudes*, and *Peoples*, and *Tongues*, and *Nations*, which being added to the nature of those *Waters in the Sea*, do determine it to signify great commotions of those *Multitudes*, and *Nations*. And certainly this does very well suit with that strange bustle which *Justinian* made in the World by his Wars with the *Goths*, and *Vandals*, and *Persians*, and with his Conquests of those People at his taking possession of the *Western* Empire. The ascending of the Beast out of the Bottomless Pit, Rev. 17. 8. is the same thing; as the Sea is usually called by the name of the *Abyss* in Scripture, which is the word here used for the *Bottomless Pit*.

I could never meet with any satisfactory Account from any other Hypothesis concerning the date of the first appearance of the Beast, why the whole time of its continuance, both in *Daniel*, and the *Revelations*, should be expressed by a *Time*, *Times*, and *half a time*, or 42 Months, which is the same (*Coroll. 2. Prop. 24.*)

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For one would be apt to conclude, that *the three, and an half*, in that expression, must have a reference to some *seven*, as the whole number of it. *Three years, and an half*, is in it self so precise, and unusual a determination of the whole time of a thing; and the whole number *seven*, so commonly used in the Old and New Testament, to signify the *whole* of things of the same kind, that it must be thought to be very likely to be here referred to; especially, when it is also considered, That the number *seven* is very frequently in use all over the Book of the *Apocalypse*: *Alcasar* has observed, that it is made use of there no less than forty times.

*Epist. Dedicat. Comment. in Apocalyp.*

The three years and an half, of the preaching of Christ, to which these three years and an half, are said to allude, are also in the 9th Chapter of *Daniel*, last verse, made to be a reference to half a week of years.

With this it is also to be observed, That the other two famous Prophecies concerning the Captivities of the *Jewish Church* (which is every-where made the scheme of the Christian Church.) The first about the 70 years Captivity by *Jeremiah*, and the other of the 70 weeks Captivity, till the time of the *Messias* (which is mentioned with the former in the 9th Chapter of *Daniel*). They both have the number *seven* for their denominator, and common measure. And from *Jacob's seven years service for Leah and Rachel*, and from the Liberty of an *Hebrew Servant* at the end of *seven years*; It appears, that the space of *seven years* was the known space of time for *servitude* amongst the *Jews*, where the Prophecies were delivered. And the seven years that we are now enquiring after to fix the half of them to, must be some seven years of the Bondage of the Church, though with some lightsome intervals.

As this does make it very likely, That the *Time, Times, and an half*, of the Tyranny of the Little Horn, or Beast, over the Church of God, does certainly refer to some whole number of seven Times: so is it now worth the enquiring, to what particular *seven* Prophetical Times they are referred.

This difficulty in the way, that I have found my self determined to by the Prophecy, is easily resolved. For if the first appearance of the Beast be at *Justinian's Conquest of Italy*, the *Time, Times, and half*, of the Beast in the *Revelations*, and Little Horn of the Beast in *Daniel*, are just as long a space of time, as it was from

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Chap. 21. 2.

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from the first beginning of the Captivity of the *Jews* under the *Assyrians* (who were much the same Kingdom with the *Babylonians*) in the 9th year of the Reign of *Hosea*, to the time of *Justinian*.

For that Captivity of the Ten Tribes, by *Salmanassar*, was in the 3993d year of the *Julian Period*, and 720 years before Christ. If to this be added the Year of our Lord, when *Belisarius* carried *Vitiges*, the King of the *Italian Goths*, in triumph with him to *Justinian*, which was *Anno Dom. 540*, there will be just the same number of 1260 years to the beginning of the Reign of the Beast at *Rome*, for the first half of the seven Prophetical years of years, without their *Epagomena*, or the five days at the end of them, as is determined in the *Revelations*. And tho the *Goths* did after that Triumph of *Belisarius*; get head again in *Italy*, yet the example that we have of the computation of the 70 years Captivity, from the first carrying away of *Jehoiakim*, long before the final Desolation, is a very plain Rule given for the fixing of the date of the Conquest of a Nation in Prophecy. For *Belisarius's Conquest* of the *Goths* at the taking of *Vitiges* their King, was exactly the same kind of Conquest of them, as *Nebuchadnezzar's Conquest of Judea* at the carrying away their King *Jehoiakim* in Fetters, though the Line of their Kings continued to the end of *Zedekiah*.

By this it appears, That from the first times of the Bondage of God's Church at the beginning of the great Captivity of the *Jews*, to the last end of it at the ruine of the Fourth Kingdom in the 7th of *Daniel*, succeeded there by the Kingdom of the *Son of Man*; there is just the space of seven Prophetical years, or in the phrase of *Daniel*, *seven Times*, of which the one half begins with the Captivity of the Ten Tribes, and ends at the first appearance of the Reign of the Beast; and the other half is the times of that Reign. At the end of which the great Prophetical Week of Times is accomplished, or the times of the Servitude and Bondage of the People of God: For as seven years was the allotted time in the Law for the slavery of a Servant, so did that time seem to be made the Type of this great state of Bondage.

To confirm this, We see the end of the *Time, Times, and half*, declared to be the end of the *Jewish Captivity*, *Daniel 12. 7*. Which does clearly show, that those Times were only a part of that whole Captivity; and where they appear to be the just half, aud.

*Petrus. Rat.*  
Temp. part. 1.  
1. 2. cap. 2. in  
*Ezechia.*  
Part. 2. l. 1.  
c. 4. in fine.

*Petrus. Rat.*  
Temp. part. 2.  
l. 3. c. 12.

and to be called *three, and an half*, who would not assure himself, that they must refer to the whole number of *seven Times, or years of years*, which was the whole time of that Captivity?

And thus comes the whole time of that long Captivity of the *Jews*, to be measured out to our admiration by these two halves of it, from the first time of the Captivity of the Kingdom of *Israel* (as the 70 years from the first Captivity of *Jehoiakim*) to the Rise of the Beast, or Little Horn, and from the beginning of that Reign, to the end of it.

But if the 1260 years in both the halves should be also accounted without the five days, or the *Epagomena*, at the end of each year in them, just as three times, or three years, and an half, are here but 1260 days, then they would be 18 years short of that number of years; and then the first half of the whole seven would end just about *Justinian's* entrance upon the Throne in the *East*, or at *Justin's* being crowned by Pope *John*, four years before, in acknowledgment of his Right over the *Roman Empire*. And this might be so much a more remarkable date of the Rise of the Beast, because this is said by *Petavius, Ration. Temp. Part. I. l. 7. cap. 3.* to have been the first Instance of the Crowning of an Emperor by the Pope. And this was near 18 years before the other date from *Belisarius's* Triumph over the *Gothish Kings*, and made remarkable by the change of the common *Æra ab U. C.* for that of the year of our Lord presently after by *Dionysius Exiguus*; and by the beginning of a new *Digest* and *Code of Laws* by *Justinian*, which have continued ever since to be the acknowledged standard of Civil Law to all Nations, though properly nothing but the Laws of the *Roman Empire*.

The other half also of the Time, or the 1260 years of the Beast, must thereupon be concluded to end 18 years sooner, or soon after the Year 1760.

It has indeed been already determined, that the first appearance of the Beast was at *Justinian's* Conquest of the *Goths*. But though his first publick formal appearance might be not till then, yet the time of his Reign might very well be accounted from the time of his first Inauguration, or Coronation, for that Design, by the False Prophet, since it seemed to be but one continued Design for the Elevation of the *Eastern Emperor* into the *Western Throne*. And so was that Action of Pope *John* interpreted by the *Goths in Italy*, as a translation of the *Western Empire*

pire upon him; and upon that account was the Pope so closely imprisoned at his return by the King of the *Goths*, as it cost him his life. The first date then of the 42 months of the Beast's Reign, may very well begin at his first Coronation by the Pope, as the *Eighth King of Rome*, or the seven Hills.

But after all, it is to be observed, That there is an apparent ground from the Prophecy for the apprehending the two halves of the *seven times* of years not to be altogether of an equal length. The mention of a *Time, Times, and an half*, is indeed ground enough to make one conclude, that they refer to an *whole week of times*, of which they are three and an half. But then to shew, that this latter half was of a different length from the other three and an half before them; these latter are indistinctly explained in the *Revelations* to be no more than three years and an half without the five days, which were usually added to the twelve *Babylonian Months* in every year: Which seems to be a plain exception there put in to distinguish them from all other Accounts of *Babylonian years*, that had not that limitation added to them, and therefore more particularly to shew their difference from the first three and an half in the *seven times*.

According to this, The first three times and an half, ought to be accounted according to the full number of days in the *Babylonian year*, or with the addition of the five days, or *Epagomena*, after the other Twelve Months; which would make every one of these first half of the seven Times to contain five days more in it, than is accounted in every one of the latter half: And then the first Three Prophetical Times and an half before the Reign of the Beast would be 17 years more than 1260 full years; which would make them reach from the first *Assyrian Captivity* of the *Jews*, to the year 558 after Christ, when *Belisarius* made an end of the last remainder of all the oppressors of *Justinian's* Conquest of the *Western Empire*, viz. the Nation of the *Huns*; the Times of the Reign of the Beast, the latter half would by this account not begin till about the year 558: and if they were full 1260 *Babylonian years*, they would then reach to about the year 1820 for their Last End. But by the same reason, that they are made to be but 1260 years, or 17 years short of the full account of the three Times and an half; every of those 1260 years as has been observed, may be judged to

*Petav. Rat. Temp. l. 7. c. 5. in fine.*

N. B.

to want five days in them; and then they would reach but to just the year 1800.

And this I account to be the true way of determining the number of the years in both the halves of the *Week of Times* here referred to. For the industrious care, that the Prophecy seems to take in three Chapters of the *Revelations* to limit the number of years contained in the latter half of that great week, is sufficient ground to conclude, that the former half of it before the Times of the Beast, which has no such limitation in it, is to be accounted according to the received Custom of the *Babylonian* Nation, for their number of days in a year, to which all this peculiar calculation of the Times does refer. For the Exception expressly put in to the one half, is a confirmation of the common way of account in the other half, where there is none.

Thus may we observe, That this great Tribulation of the domination of the Beast, does in that resemble the time of the greatest Tribulation that ever befel the *Jews*, as it is characterized by our Saviour. The days that this should have in it in proportion to the other half of the seven before it, are shortened for the *Elects* sake.

And all the grounds that there are for the shortning of the length of 1260 years by the *Chaldaick* and *Greek* Account, without the additional five days, expressly referred to in the Prophecy, do also prove, that the Rise of the Beast, whose time is measured out by these years, could not be about the Year 450. For then his time would now have been almost just run out. For 1260 *Chaldaick* years would be but 1242, which added to 450, would make but 1692 for the end of the Beast. And yet that is the time to which the first Rise of the Beast is fixed by the most Judicious of the Protestants, that take other ways for the succession of the Eighth King, called The Beast.

But in the shortest account of these years they appear however to be so prodigious a length of time for the Reign of One Tyrannical Kingdom over the Church of God, in comparison with any other of the Four Monarchies (by which the whole time of the Captivity of the Church of God is measured out in the 7th of *Daniel*) That that is a very sufficient Reason for the particular mention of them, as the half of some week of years: For by that, this Antichristian Tyranny is set out by that which is the most remarkable Circumstance in it, viz. The continuance of

of it in the last Monarchy of the Four, as long as all the rest of the time of the slavery of the Church under all the other Three Monarchies, and that also in but the one part of the Fourth Monarchy.

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References to the First Chapter.

<sup>2</sup> A *Leasar. Notat. 4. ad v. 2. cap. 11.* All the Persecutions of the Church are set out by three years and an half. Three days and an half refer to a Week. And on chap. 12. We have seen, that by 1260 days are signified three years and an half, according to the *Græcian* and *Jewish* Account. We have also there seen, that the space of three years and an half is to be taken mystically, and that by it is signified in the middle of a week of seven years.

## C H A P. II.

*The Character of an Eighth, which was one of the Seven, explained; of was, and is not, yet is; Of coming after a Seventh, which should continue but a short space: Of the changing of Times, and Laws: Of the Ten Kings reigning one hour with the Beast: Of the Image of the Beast.*

Rev. 17. 11.

**T**O go on with the rest of the Characters of the Beast in the Revelations. The Imperial Head cut off by the *Goths*, and restored by *Justinian*, does very naturally agree with the Character of its being an *Eighth King, which was one of the Seven*. Because it was the Sixth of those Seven Kings at the time of the Prophecy, and an Eighth in the time of its Restauration by *Justinian*. And it is a strange thing to see how others are forced to make either their Eighth King to be the same with their Seventh, or their Seventh King to be none of the seven Heads, to uphold their Interpretation.

And that also shows, How the Imperial Head restored by *Justinian*, was the Head *wounded to death, and healed again*; ch. 13. 3. And the Beast that *was, and is not, and yet is*, ch. 17. 8. which do but signify the same thing with its being the *Eighth, which was one of the Seven* that had been once past before. For all those Expressions signify no more, than that the Imperial Head *was*, before it was deadly wounded by the *Goths*, then *ceased to be*, while the *Gothish* Kings were the Kings of *Rome* and *Italy*; and afterwards *was healed again* by the return of the Imperial Rule over *Rome* in *Justinian*.

Where by the way may be observed, how justly the continuance of the *Roman* Imperial Power in the *East*, after the ruine of the *Western* Empire, does answer the Character of, *and yet is*, at the time when it had but a small share in the Authority of the City of *Rome*, together with the *Gothish* Kings. See the Account of their Union in the choice of their Consuls, &c. But whereas the first of these Expressions seems to belong only to an Head of the Beast, and the other is said of the Beast indefinitely; It is to be considered, that

Note 20, 21.  
on Chap. 18.

## Cap. 2. The Beast in the Revelations.

that the notion of the Beast, is the Beast in the particular state of its last Head (*Prop. 6.*) — which is the healed Head (*Coroll. 3. Prop. 10.*)

Vol. 1. p. 642.

As for the Riddle of *was, and is not, and yet is*, The Learned Dr. More has shown, that that is to be understood of the Beast, as it was subject to those several changes of one and the same state of it, and not to be tied to any one set particular time, when those inconsistent Characters were really verified of it *altogether*, as several compounded Names of things are found to be in the *Old Testament*. For to understand it literally of the substance of the Beast, is an open contradiction; or to understand those Characters about the same qualification of it in the *same* respect at the same time. And yet it cannot but be seen, that in the time of the *Gothish* Kings, it was very near being verified to the greatest nicety about the Imperial Government. It *was* Supreme at *Rome* before them, it *was not* so in their time; and yet it *was* owned for its share *with* them in the Authority of it.

But to make out this difficulty by applying these Expressions only to a quality of the Beast, that *was, and was not, and yet was* (as Dr. More does to the Idolatry of the *Romans*) is contrary to that, which has been proved to be the constant acceptance of the Beast (*Prop. 6.*) — that is, The particular state of it under the Eighth King, which therefore must be the thing of which, *was, is not, and yet is*, must be verified.

The Character of his being an *Eighth* after a Seventh King, which should continue but a short space, agrees very well with the Restauration of the Imperial Rule after the Reign of the *Goths* in *Italy*. For their whole time was not above seventy years, which is but the Age of one Man, and is by the Prophet *Isaiah* called the days of one King; and is a very short space of time in comparison with those Kings betwixt whom it stands, and to whose time of Reign the reference is made. For those seventy years were as nothing in comparison of either the Imperial Rule before it, which had continued for above five hundred years; or of that after it, which has already continued above a thousand years. And besides, it is a shorter space of time than is attributed to the Seventh King, by almost all others who do not make him to be a single Emperor.

The changing of Times, and Laws, attributed to the Little Horn in *Daniel*, may signify no more than appearing like a new Lawgiver

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Lawgiver in the Church. But if it be desired to see this more particularly verified of the Reign of *Justinian*; Is it not sufficient for that purpose, that His *Code* was then made the standing Law of the *Roman* Empire, and has ever since continued to be so? And that the *Epochs*, that *Dionysius Exiguus* did then bring in of the Year of our Lord, against the old *Epocha ab urbe condita*, has ever since been observed? But I rather stick to his Settlement of the Laws of the *Roman* Church.

Rev. 17. 12.

There is no manner of difficulty about the Ten Kings, which are said to Reign with the Beast either *one hour*, or *at the same time*. For the number Ten is usually taken in Scripture for an uncertain multitude of those things of which it is said to be the number; and in such a long succession, and change of Kingdoms, as it is here joined with, and where there is no other circumstance to shew it to be a definite number, it ought in all reason to be taken in that sense; that is, for an uncertain multitude of Kingdoms, that were to be set up with the Beast in the bounds of the *Roman* Empire, according as they are represented by Horns of that Beast, which is agreed to be the particular *Roman* Monarchy, *Prop. 16*.

For it is unimaginable, That ever that definite number of Ten Kingdoms should be found to have been constant under all those Changes of Masters, that the Divisions of the *Roman* Empire have have been successively ruled by. I am sure in the time of the *Saxon* Heptarchy in *England*, it could not be so: And many other Instances of the like nature might be produced against it. But however, it is not questioned by those, who maintain the definite number, but that these Ten Kings were up in Rule *at the same time* with *Justinian*. That they should have their first Rise with him *at one and the same time*, is not at all necessary from the Text, though the signification of *plur. Vervi* should be granted to be *at the same time*. See pag. 216.

But indeed the common, and unforced signification of that Expression, is *one hour*, that is, a small time, as has been observed: And then all that could be made of it, would be, That those Ten Kings, which are said to have received no Kingdom in St. *John's* time, *yet should receive power as Kings*, or as free Independent Sovereigns, for a small time with the Beast; and that only, till, as it is said, they should *give their power, and strength, and Kingdoms to the Beast*; that is, Till they should submit themselves,

themselves,

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selves, and their Kingdoms to that *Roman* Usurpation, which the Imperial Authority should set up, and be the Secular Head of; which will be better understood, when it is explained what the *worship of the Beast*, and of his *Image*, is.

For that end it will be now requisite to enquire what the *Image of the Beast* can be determined to be. It seems at first to be a figurative Expression, and so capable of variety of Interpretations; but there will be peculiar marks enough found of it in the Text to determine it to one certain thing.

Chap. 13, 14.

But before we enter upon that, it is to be premised, That the mention of the *Beast*, and his *Image*, is a very manifest allusion to the common custome of the *Romans* at that time, to raise the Emperors Image in all publick places at his election to that Dignity, and to continue the adoration of it during the time of his Reign, and to pull down, and break those Images at the end of every respective Reign. The Emperor's Image, and the worship given to it, was the publick signification of his being in power: And that they might have the fairer Title to Adoration, they were consecrated with a form of words, as the Idols that were dedicated to the honour of the Gods: And so sacred were they after that, accounted to be, that it was High-treason for any to fell them after Consecration.

The Beast then, and his Image, are here joined together with a reference to the worship of the Emperors, and their Images. The *False Prophet*, who is the contriver of this Image, has been already found to be a Church-Head with Supreme Authority over the *Roman* Empire, and that he is really distinguished from the Beast, who is the Secular Head of it. *Prop. 24*.

And this False Prophet is determined to be in particular, the Papal Authority, (*Coroll. 3. Prop. 25.*)

The Characters of this Image in the Text are to be next considered.

It is said to be the *Image of the first Beast, which had the deadly wound, and was healed again*. It was then the Image of the Imperial *Roman* Rule restored again by *Justinian*, *Coroll. 1. Prop. 5. Query 2*.

Now an *Image* of any thing, is something made after the likeness of the thing of which it is the Image; And particularly, in this Case it must have as great a likeness to its Original, as the

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the Images of the Emperors used to have to the Emperors themselves.

But then this Image is different from all Carved Images of the Emperors: For it is said to *have life* put into it; and therefore must it be a *living* likeness to its Original. That which it represents, is the Imperial Roman State, which is said to have power over all *Kindreds, and Tongues, and Nations*. This Image then must also be a *living Supream Power over all the same Jurisdiction*; for otherwise it cannot be a *living* likeness of the former. A Carved Image is indeed but the dead likeness of some single Person. But an Image of a Publick State, *that is alive*, as this is, must be some Ruling Power in the same State, that has a *very lively resemblance* to it; for it is in being at the same time with it; the Beast and his Image are ordinarily described to be together. And the Image is made in honour of the Beast, and so must, like the Images of the Emperors, be within the bounds of the Authority of the Beast; And besides, is made by a False Prophet in the exercise of the Power of the Beast.

This *living Image* then, must necessarily be an Universal Rule of the World, like to that of the Imperial Roman State. And accordingly we find it *speaking, and commanding all the World to worship it*, chap. 13. 15. *forcing all men to receive the mark of it, and to take the name of it*, v. 16. which shows the extent of its Power to be as large as that of the Imperial Power, its Original. It had also power of life and death in it, v. 15. — which is the peculiar Prerogative of Supream Power.

Now this was all for nothing else but the enforcing of False Worship, which it was inspired with life by a False Prophet to effect. And one of the Punishments was Excommunication, *That men might not buy or sell*, which was an usual punishment of the Elders of the Synagogues amongst the *Jews*. All which denotes it to be an Ecclesiastical Power, equal to the Secular Power for the universality of its Jurisdiction: Indeed what kind of Power within the same Bounds and Territories can it possibly be, but Ecclesiastical, that can be a *living Image* of the Secular Exercising Supream Authority at the same time with it, and in the same places, as this is described?

This Image therefore must be a *Church-Rule* equal to that of the State; And since the Jurisdiction of it is Universal, or Catholick, and also Roman, can it be any thing else but the *Roman-Catholick*?

v. 14.  
v. 17.

*Catholick-Church*? And since all the life that it has, is inspired into it by the False Prophet, who is already known to be the Papal Power (*Corol. 3. Prop. 25.*) what plainer description could we have had of the *Roman-Catholick-Church under the Pope*? Or what can there be that is a *more exact living Image* of the Roman State under the Imperial Power? For the Head of it has a Jurisdiction equal to the Head of the State: Both *Pope* and *Emperor* have long since had the Title of *The Lords of the World*; They have both a *Triple Crown*, tho for different Jurisdctions. They are both called *King of Kings*. The body of the Image is just the same with that of the Beast. The Ecclesiastical Jurisdctions are parted out exactly according to the divisions of the Civil Government of the Empire. The *Patriarchs, Archbishops and Bishops*, had their Ranks and Places every-where according to the Divisions of the Provinces of the State; and the name of the Ecclesiastical *Diocesses* did arise from the distinction of the several Civil Diocesses of the Empire by *Constantine*. And it is established by the Canons of *two Synods*, That if any City were newly raised by the Emperor, the Ecclesiastical Dignities there should be conformed to it. So that the Church and State did run parallel to one another through the whole Body of the Roman Empire, just like the Arteries and Veins in the Body of Man, and observed the same proportion every-where to one another.

#### References to the Second Chapter.

<sup>a</sup> *Alvenda de Antichristo*, pag. 234. de 10 Cornibus — The number Ten is very often in Scripture used indefinitely for a great many.

<sup>b</sup> *Panciroll. de Notitia Imp. Orient.* pag. 46. gives the examples of raising the Emperour's Image, and carrying it about, to denote his Exaltation to the Empire. And pag. 47. gives the examples of breaking the Emperour's Images, or the throwing them down, to signify the end of his Reign, or his being Deposed.

<sup>c</sup> *Panciroll.* pag. 47. *Notit. Imp. Orient.* shews the way of consecrating the Images of the Emperours, and the unlawfulness of selling them after it; no less than *Crimen lese Majestatis*, or High-Treason.

<sup>d</sup> *Selden de Synod. l. 1. cap. 7. De effectibus Excommunicationis.* He that was excommunicated, with either greater or lesser Excommunication, was said

## The Application of the Characters of Lib. IV.

said to be *Separation*; And the effects of them, were Separation from Converse, from the Synagogue, from the publick Assemblies, from all the People and Commonwealth of the Jews. — And he that was accursed with *Cherem*, was not to have any Commerce with any, but just so much as to get Vissuals.

<sup>c</sup> *Leo Sermo 1. de Natali Apoc.*] Rome has a larger Jurisdiction in its Spiritual Reign, than it had formerly in its Worldly Empire.

*Bellarmin. l. 5. de Pontif. c. 6.*] From whence it appears, That the Pope is greater than the Emperour, &c.

*Srenelius Eugubinus lib. 1. de Donat. Constant.*] By the Exaltation of the Papacy, Rome has recovered a Greatness very little different from that of the Ancient Empires, since all Nations from the East to the West reverence the Pope of Rome in the same manner as they formerly did the Emperours.

See the expressions of Pope Gregory VII. of his own Authority, *Greg. 7. Epist. 37.*

*The Roman Ceremonial, l. 1. c. 2.* shews this to be the manner of investing the Pope with his Authority: "I invest Thee with the Authority of Pope, that Thou maiest Rule over the City and the World, Urbi & Orbi.

<sup>f</sup> *Council. 6<sup>th</sup> in Trullo, Can. 37.* The Canon which was made by the Fathers, we do also observe, which says thus: *If any City be, or shall be new raised by the Royal Power, the Ecclesiastical Dignity shall follow the Publick and Civil state of it.*

## CHAP.

## Cap. 3. The Beast in the Revelations.

## CHAP. III.

Wherein the Worship of the Beast, and of his Image, doth consist.

BY the process of the former Chapter we have all the Confederates in the design of the Beast discovered to us. There is the Imperial Roman State for the *Beast with his last Head*; The *Image and false Prophet* for the *Roman Catholick Church*, and the Pope. *The ten Kings giving their Kingdoms to the Beast*; for those *Roman Catholick Kings*, who force their Subjects to submit to the *Roman Religion*, enjoyed by the Papal Power, or Imperial Authority.

And now it is to be examined, what is meant by *Worshipping the Beast*, and his Image.

It is certain, in the first place, That the words here used to express the *Worship of the Beast*, and his Image, are the same with those which were in use at the time of the Vision, to signify the Adoration given to the Emperours, and their Images, publickly set up. *Προσκύνησις*, and *adorare* were the terms, in common use amongst the *Greeks* and *Latines* of those times to express that profound Reverence which was paid to the Emperor and his Image. And then there seems to be nothing more required to make Application of this Phrase, but only to show what obedience was given to the *Secular and Ecclesiastical Authority of Rome*, by all the World, from the time of *Justinian*.

But because we find that the first Christians did pay that Reverence before-mentioned to the Emperours and their Images, as well as the *Pagans*; It is manifest, that there must be something more here meant, than a bare external Civil Veneration of the higher Powers as the Ordinance of God.

It must be something very much like the Worshipping of *Nebuchadnezzar's Image*, and of those *Babylonian Kings*, in such a manner, as not to be allowed the exercise of the true Religion: And nothing less than this, can answer the Character of the man of sin, *2 Thes. 2. 4.* who is said to exalt himself above all that is called God, or that is worshipped: So that be as God sitteth

*in the Temple of God, shewing himself, that he is God.* And by the consent of all Interpreters, that Prophecy does certainly belong to that state of things that is represented by the Beast and his Image.

By this then it appears, that *by the Worship* here mentioned, must be understood, the *giving of Divine honours*, or the peculiar Prerogatives of God, or Christ, to the Beast, or his Image; that is, to the *Civil and Ecclesiastical Authority of the Romans*, after the Restauration of the Imperial Roman Government in the West.

The unquestionable way to effect this, would be to make the Arbitrary will and pleasure of the Supreme Authority of the Roman State, or the Church, to be acknowledged for the Law of God, Divinely inspired; or to be publicly obeyed as such by outward compliance with it: This is certainly to set up ones own will for the will of God; and so to stand ones self in the place of God to the World. And if this be exercised with an irresistible power over the Universal Church of Christ upon Earth, it is plainly the *showing ones self to be a God in the Temple of God*. For there could nothing else be understood by the *Temple of God*, after the Destruction of *Jerusalem*, but the Christian Church, which also has that name in several places of the same Apostle's Writings.

A still much higher improvement of this Worship is it, if it be enjoined as *necessary to Salvation* to believe these Arbitrary Decrees to be the Inspirations of God; and to obey them.

But especially if these Decrees be not only about things left indifferent by the Word of God; but are also Injunctions *contrary to the Will and Word of God*; For this is to *oppose and exalt ones self above God in the Temple of God*; And if this be done with the shew of the Authority of God himself in it, this is to *oppose all that is called God, shewing himself to be God*. For he does certainly make himself very near as absolute a Sovereign of a Nation, who does unjustly exercise all the Acts of the Sovereign Power of it, against the will of the undoubted Prince of it, but yet under the name of *his Authority*, as he that does it by an open Usurpation of the Title of the Sovereign Power.

This Power and Authority is carried on with a still greater arrogance and claim of divinity in it, if it pretends to a Title of *Infallibility* in all that it can enjoin. For as this Divine Attribute

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\* Grot. Respons. de Antichristo, pag. 77. I detest every thing that belongs to the Spirit of Antichrist; (that is, the imposing, persecuting Spirit.) And that has appeared not only near the Tyber, but about the Lake Lemanus, and in other places.

is the fundamental ground of all the highest Acts of Faith in God; so is it a claim of an infinite power in men; and does give Authority to all the Acts of their own Will, frees them from all Bounds and Measures, or Rules to distinguish betwixt Truth and Falshood; sets them out of the reach of all humane Judicature, and makes their Will and Pleasure the last Appeal for all Controversies; and their Arbitrary Decisions to be the Oracles of God.

How inconsiderable does the Worship of *Nebuchadnezzar's* Image appear to be, in comparison with this profound Veneration of the Soul and Conscience, given to the arbitrary, false and wicked Decrees of either ignorant or designing Men, under the Character of the Word and Will of God?

And all these particulars are made good in the matter before us, *by the Imperial Laws*, and their Sanctions, and Edicts, to force their own Faith in indifferent things. And the Errors of General Councils upon the Consciences of the whole Christian Church Catholick, to be assented to as *Divine Truth*, and many times as *necessary to Salvation*: and the giving of the *Secular Arm* to execute the like Injunctions of the Roman Church. See References.

Of this kind also are the unwarrantable Acts of Councils, and the unlawful Canons of the Roman Church, enforced by the *Papal Authority*, and the Church of *Rome*, as *necessary to Salvation*; and as dictated by an *Infallible Authority*, with the claim of Infallibility, as an inseparable Prerogative of their Authority.

Of the same Nature is the exercise of the power of the Keys in that Church, by which they confine all Divine Favour, and all Right to the Kingdom of Heaven, to the Communion of the Roman Church, and only as Roman, and by which they pretend to have the Power of the Curses of God, and of Eternal Damnation in their Hands, to pronounce against all those who own not that Divine Authority, and Intallible Spirit in them, by which they appear, *as in the place of God*, in the Church.

For by this does the Church of *Rome* appear manifestly to sit as a Goddess in the Church Catholick; to which all must submit with all the outward Worship of their Bodies, and the inward Veneration of their Souls, as the only Oracle of God,

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in all its Decisions and Definitions of Faith and Worship, and as the immediate Voice and Thunder of God from Heaven in all its Anathema's and Excommunications: And all this about matters, which *either* were never made to be the Will of God, by any other Authority, but the meer Will of the Roman Church; Or which are known to be absolutely contrary to the revealed Will of God, the *Light of Natural Conscience*, and to the common Sense and Reason of mankind, which is the *Candle of the Lord*; and the most fundamental Criterion of the Truth or Falshood of Revelations or Inspirations.

Prov. 20. 27.

But some will question, whether all this can amount to the charge of commanding Men to Worship the Beast and his Image with Divine Honours, tho these things should be done without any warrant from God for them; because God himself is intended for the only Object of all that Worship that is thus enjoyned.

This doubt may soon be resolved by what Men would judge of the Worship of *Nebuchadnezzar's* Image, tho he should have pretended, that it was the peculiar Presence of the God of *Israel*, as well as his own Image; and that it was to be Worshipped upon the account of that immediate Union of the True God with himself and his Image. Or by what Men can think of the Worship given to *Simon Magus*, under the supposition of his being the *Father, Son, and Holy Ghost*, at several appearances; Whether would the Adoration be excused, for being intended to the True God?

I would but demand of any sorts of Christians, what they would think of such an unbounded Power as has been mentioned, in any Party of Men, from whom they differ, which should now arise with these Claims of Superiority and Jurisdiction over the Universal Church of Christ upon Earth, and should force Mens Consciences to acknowledge these Claims to be due by *Divine Right*, and should really think them to be so, upon as *slight Grounds*, as the Church of *Rome* does now believe its own pretences upon; and should exercise these new powers with as zealous designs for God's Service, as they of that Church seem to do? It would be hardly possible for any of a differing Party to forbear the charging of this new Pretender with the Character of sitting like a God in the Temple of God,

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God, or in the Christian Church. For he that requires meer human Laws to be accounted Divine Inspiration, which yet are nothing but his own will; he plainly makes his own will a Divine Law: And if he forces it upon all the World for such, he makes his own will the Universal Lord of the Consciences of Men, which is the peculiar Prerogative of God alone.

Without all question, if the King of *France*, and the Assembly of his *Clergy*, should use the same methods and pretences that they have done to the Protestants, to force the Consciences of the Papal Party all over the World to the Opinions of the *Gallican Church*, they would not slikeness to charge him with the Character of usurping upon the peculiar Prerogative of God in his Church.

I do take it all this while for granted, That the Claim for this Universal Power in the Church of *Rome*, and to the Title of Infallibility, is unwarrantable; and that is so easie a thing to be satisfied about, that I think it not needful here to dilate upon it. There needs no better satisfaction to be had about it, than what the slighness of the grounds that are alledged for this Authority, compared with the vast importance of the thing that they are to prove, does at the first sight offer to any that are impartial. But others have made it their business, and to them I remit it.

The unwarrantableness of this Claim is supposed in the Objection: And if that be once granted, let the intention of the Church of *Rome* be never so fair in its Exercise of this Power, the instance above-mentioned will make it sufficiently clear, how just the charge of the *Worship of the Image* is due to it: tho it should exercise this power over the whole Church of God, within much more moderate bounds than it is known to do. The reality of their intention may without any difficulty be believed; For it was long since foretold, that the time would come, that *whosoever killed the true Members of Christ, should think that he did God service in it*. And it is said to be foretold on purpose, that *when the time should come, we should remember, that it had been told us of them*. St. Paul does give the example of it in himself; he verily thought with himself, that he ought to do many things contrary to the Name of *Jesus of Nazareth*, and accordingly did them: For he shut up the Saints in Prison; when they were put to Death, he gave his Voice against them:

He

John 16. 2, 4.

Acts 22. 3, 4.  
Acts 26. 5, 10, 11.

Rev. XIII. He even compelled them to blaspheme; and was exceeding mad against them; and yet was zealous towards God, while he was Persecuting that way unto the death: And yet surely none would ever maintain, that the zealous intention of these cruel Actions would excuse them from the guilt of Inhumanity and Murder.

The sincerity of the Intention in all these Diabolical acts of Antichristian Tyranny, does only denote, how absolute the power of the Devil is in them, by the power he has over them to make them believe, that it is the doing God service all the while, that they are acted by the Rage of the Devil.

Wherefore it may now be safely concluded, That the great malignity of the Worship of the Beast and his Image, does lie in the Acknowledgment of an *Universal Arbitrary Jurisdiction over the Consciences of all Men*, in the Governing-Power of the Roman State and Church.

I need add nothing else to make the Character of it comprehensive enough of all the particulars included in it.

For this unbounded Power, especially when secured by the Plea of Infallibility, does comprehend in it all the Tyrannical impositions that can enslave the Souls of Men, to give an Absolute and Divine Reverence to the Supreme Power. An ungrounded belief of an Infallible Spirit in Men in the exercise of their Jurisdiction over the Conscience, does oblige a Man to a blind Faith in them for every the most absurd and extravagant thing that they affirm; and to a blind obedience to all their most Unreasonable and Arbitrary Injunctions. It binds him to renounce all use of his Understanding, that should enable him to discover a falshood; and to stifle all the Light of Conscience in him, which would make him discern betwixt good and evil: And by this means does it not only lay a Man open to the inspirations and illusions of the Devil, but to take them also for the *Oracles of God*; and makes him incapable of the Grace of Repentance.

This does make it calie to understand how the Worshipers of the Beast do also *Worship the Dragon, who gives Power to him*. For this Power being not of God, but of the Dragon, and for his service, as it is expressly said to be; the Worship that is paid to it, is, the Worshipping of that Dragon, or of the Devil, for whose service it is. Besides, that the Devil or Dragon is represented

### Cap. 3. The Beast in the Revelations.

represented as the constant companion of the Beast to the last, and so must be the Inspirer and Manager of the Beast in all he does. And then the Devil may be said to be as really in the Throne again, as he was in the Red Dragon; so that the Dragon by that, does become the Life and Soul of the Beast; and both together make one and the same Body of Sovereign Power that is worshipped.

And this does very well express the Tyrannical Persecutions of the Faithful Members of Christ by the Roman Powers, which is almost the whole Character of the Red Dragon in the Chapter before this; and for which he wears those bloody Colours.

Rev. XIII.

Rev. 12. 3.

#### References to the Third Chapter.

<sup>a</sup> *Rotius in Decal.* ] Nor did the first Christians think it contrary to their Religion to fall down before the Emperours Images: But when they afterwards joined the Images of false Gods with their own, they chose to endure any thing, rather than to worship them.

<sup>b</sup> *Thomas de Albiis*, in his *Tabula Suffragiales*, does the best lay open the dreadful Consequences of establishing Infallibility in any Head of the Church, or any where, where it really is not. *Tab. 20, 21.* This Claim, in reference to the Pope, he proves there to be the Mother of all Heresies, and the worst of all sins, because if those who claim it should err, it would lead all the Church into the same, without any possibility of remedy. There is the same reason for that Claim in any Governing-part of the Church, where that Privilege really is not.

<sup>c</sup> It had been the common stile of Councils, ever since the Council of Nice, to publish their Decrees under the Title of *Things Divinely Inspired*. Thus does *Socrates* shew, *lib. 1. cap. 6. Ep.* That *Constantine* there says of the Decree of the 300 Bishops at Nice, "That it was to be looked upon as the Sentence of God himself. And *ibid. Ep. 4. To the Churches*, he says of all Councils, — That whatsoever is decreed in the Holy Councils of Bishops, the same is to be attributed to the will of God.

*Cardinal Julian's* Harangue to the Deputies of the *Bohemians* in the Council of *Basil*, tells them, "That the Decrees of Councils are not less to be believed than the Gospel, because it is THEY that give AUTHORITY to the Scriptures."

<sup>d</sup> By virtue of such Orders from that Power, as these Determinations in the Decretals and Glosses do authorize, *viz.* That the Pope of Rome is by the Order of God set over the Nations and Kingdoms; That it belongs to the

## The Application of the Characters of Lib. IV.

the Pope to depose the Emperour, and all other Kings and States, and to assign them Deputies. — That the Pope is to be esteemed the Vicar of Jesus Christ, for all things here upon Earth, in Heaven, and Hell. — That he can make that which is square to be round, Injustice to be Justice; that which is nothing, to be something. — That he has an Absolute Power of Judging, and that justly, *Against the Law of Nature, Nations, and of particular Countreys, Human and Divine, above and against Right, against all Decrees and Orders of Council.* — That he can dispense with the *Injunctions of the Apostles.* — And these Glosses the Popes do recommend to the Publick, as AUTHENTICK. See *Jus Canonic. Gregor. 13.*

*Aventin. lib. 6. Histor. Boior.* mentions the Emperour Henry's Charge against Pope Paschal, Ann. 1107. — He says there of the Papal Power, — That they take an Oath of every Bishop to own all that for Law, that they shall say.

This Oath is described, *lib. 2. Decret. Tit. 24.* where they swear to obey all the Popes Commands, and to assist him against all that shall oppose themselves.

*Ribera* on 16 B. cap. 13. moves a Doubt, How Antichrist, that is to deceive the World with a false shew, can persuade them to worship the Devil, or Dragon? — And thereupon says, The Interpreters do thus answer: — Men shall worship Antichrist: But because he shall have his Power from the Devil, by worshipping of Him, they shall worship the Devil. So *Aretas, Primatius, Aisbertus, Haymo, Ambrosius Anselmus.*

## Cap. 4. The Beast in the Revelations.

## CHAP. IV.

*An Essay to apply the Idolatrous Worship of the Beast, to the Imperial Power. The Church no Monarchy before Constantine. With him came in the Monarchical Form of Church-Government, with an Ecclesiastical Senate. The Resemblance of the Imperial Power in the Church, both as to the Legislative, and Executive part of the Government, with the Civil Power in conjunction with the Roman Senate. The first Ground of the Authority of the Bishops of Rome.*

THE Charge of the Idolatrous Worship before-mentioned, may seem at the very first sight to be just enough for the *Worship of the Image*, or of the Church of Rome, and of the Papal Authority, which is the Head and life of it; But it may not appear to be so easie to apply the Worship of the Beast to the *Secular Imperial Power.*

For a clear satisfaction in this, It will be convenient to take a view of the different states of the Church, *when under Persecution, and when advanced to the Imperial Throne.* It is very evident, that the Catholick Church, however united it might be, yet was certainly no Monarchy in the times before *Constantine.* The Bishop of Rome, who is the only pretender to the Sovereignty at that time, is sufficiently known to have had then but a very limited Jurisdiction; and nothing did pass for a Law of the Church, but what was decreed by the Common Assembly of the Governours of it.

The Church did much resemble the Union and Government of the States of the United Provinces. The Bishop and his Clergy were the standing Authority of every particular Jurisdiction; and the People and inferior Clergy were generally the Electors of the Bishops into their particular places; and the general Assembly of them all in Council, was the Supream Authority of the Church: By them were Laws made, and they were accounted the last Appeal for the determination of all material Controversies about Jurisdiction.

See References at the end of the Fourth Chapter.

### The Application of the Characters of Lib. IV.

Upon *Constantine's Conversion* <sup>a</sup> there appeared a new form of Government in the Church. That which before was but an Aristocracy, comes now to be a Monarchy under an Emperor, and an Ecclesiastical Senate; but yet with so much deference to the Emperor, as he might evidently be perceived to be the Supreme Governour of the whole Church. It was <sup>b</sup> the Emperor that summoned the General Councils at his pleasure; He often presided himself in them, and managed the Disputes there, and appointed others to preside in his absence. All Applications were made to him, as the Supreme Authority amongst them, when he was present; And those that were the Judges of the Assembly in his absence, were delegated from him; His will was consulted upon all occasions; The definition of Faith, that the Council subscribed to, was many times proposed by him, and it was called the Emperor's definition of Faith; and after the Bishops, the Emperor subscribed to the Acts of the Councils in the last place, and as the last confirmation of it; and then was the Council said to be confirmed, or made valid, and not before; For the Emperor had a negative Voice in all they did, as well as the chief power in the doing it, whenever he pleased to concern himself in it: After the conclusions of these Assemblies, that which made their Definitions and Decrees to be universally received and obeyed, was <sup>c</sup> the Emperor's Edicts for that purpose, which were published with the Threats of Anathema's, as well as Civil Punishments: <sup>e</sup> And the Executions of the Canons of the Church upon irregular and disobedient Bishops, by Deprivations, &c. was by the Imperial Authority. The Church-Rights were still indeed preserved for a while in Elections, Church-goods, &c. But the whole External Government of it was managed by the Imperial Authority, in almost as absolute a manner as the Civil Government. <sup>f</sup> They made Laws about Apostates, and Hereticks, and their Books, about Churches, about the regulation of the Clergy in Elections of Bishops, about the Qualifications, and Depositions of Bishops. And these Laws were very ordinarily executed upon Bishops according to the Emperor's will.

But that which does the most fully shew, what share the Emperors had in the Government of the Church, and in the Canons of Councils, is the 45th. of *Justinian's Novels*, where all the Canons of Councils are turned into Laws of the Empire. Indeed the general definition of the Law in the Code, together with

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with the explication of it there, does expressly determine the will of the Emperor to be the only rule and measure of Law either in Church or State.

The general definition of a Law, is in these terms. *Whatever the Prince declares to be his Pleasure, has the force of a Law*; upon which it follows; *Wherefore, whatever the Emperor does appoint by the Subscription of the Bishops, or decrees of his own knowledge, or does publicly declare by word, or does command by Edict, does appear to be a Law*. Where it is evident, That the Acts of Councils became Laws of the Empire only by the Emperor's will in Council, and had nothing in them to enforce them upon those, who would dissent from the Council as erroneous, <sup>g</sup> before the Emperor's command for it.

C. de Offic. Principis.

We do accordingly see what effect the fear of the Imperial Authority had upon the Councils themselves. For all the Councils assembled under *Arrian* Emperors, were of the same mind with the Emperor that called them; And if some should think, that it was rather the judgment of their own Consciences, they must then allow, that the generality of the Governours of the Church were really *Arrians*, and sincerely Orthodox, within the space of less than thirty years. It is certain that the *Arrian* Council of *Ariminum* was more than twice as numerous as the biggest General Councils besides; The Councils indeed were of the same mind with the Emperor that called them; And it is well worth the observing, how the Bishops of the East and West divided at the *Sardican* Council about the business of *Athanasius*, according to the different minds <sup>h</sup> of *Constantius* and *Constans*, who sent them thither.

By this then it appears, that the Imperial Authority did from its first owning of the Christian Religion, look so big in the Church, that those of the highest Character in it, did bow down to its will and pleasure. And when withal it is considered, that all the Parts of the Catholick Church were under this *Roman* Government, it is plain, That the proper appellation of the Christian Church at that time, was the *Roman* Church, because *Roman* and *Catholick* were of the same import, when all the World was *Roman*; And the Principle of Political Unity amongst them all, which made them one Body, and one Church in the face of the World, was their owning the *Roman Emperor*, with his Ecclesiastical Senate (or General Council) for their Supreme Ruler and Governour.

It appears then, that the Imperial Power was the Supreme Authority at that time in the Church upon Earth. General Councils were but his Senate; And whether they were in the right or the wrong, it was his consent that gave them their actual force for a general outward compliance; and without this Imperial Assent, we find scarce any Symbol of Faith, or Canons of discipline publicly or universally enjoined, after the Emperors were become Christians: But after the Decrees of either of those kinds were concluded upon in Council, it was the Emperor's Sanctions, and Edicts, that gave them the effectual force of a Law to the whole Church; which shows the Emperor's share in the Legislative Power of the Church, to be near a-kin to his Power in the Senate about Civil Affairs; but at least very near as great in the Councils as the Papal Authority was afterwards, before it came to its full height.

And then in the Execution of the Laws and Canons of the Church, the Imperial Authority appears every-where to be the last resort, and the last Power that they appeal to for redress, or for correction of Church-Governours; which shews it to have had also the full possession of the Executive Power; And accordingly do we find the Title of the Universal Bishop of the Church, in respect of the External Government of it, assumed by Constantine.

In this state did the Imperial Authority continue in the Church, when the exercise of its power was the most unblameable. So that here was a Roman Catholick Church established from the very first appearance of the Imperial Throne in the Church; and no other Political Unity was there then of the Roman Church, but only this Imperial Headship. The particular Jurisdiction of the Bishoprick of the City of Rome, was in no other account for Supremacy, than the rest of the Episcopal Jurisdictions, and all of them were confined to their own particular Territories.

But it was reputed just and fitting at the coming in of the Emperors into the Church, that the Bishop of their Ruling City should have a mark of distinction from the rest, as an honour due to the Emperor's Court, and Residence; And thus came the Bishop of Rome to have the precedence of all other Bishops in the Church; And upon the same account had Constantinople the

second

second place to that of Rome, when that City became the Seat of a new Empire.

This Primacy gave the Bishops of Rome a great advantage over the Interests of their Fellow-Bishops; And being become very necessary to the Emperors for upholding their Power in the midst of the Invasions of the Barbarous Nations, the Emperors were willing to enlarge their Authority, to make use of it for the management of their own Affairs; And after that the Divisions of the Roman Empire were settled in so many Sovereign Princes, that Church-Authority, which they themselves had now lost in those several Kingdoms, they were not unwilling to bestow upon the Chief Bishop of their City; and so by small advances he came at last to get the Title of *Oecumenical Bishop*, and *Universal Head* of the Church of Christ upon Earth.

But yet still did the Emperors retain their Power of the setting up of every new Bishop of Rome; The Emperors' Consent was still held necessary for the confirmation of the Election, as the Chief Power upon Earth, that gave him his Authority; And upon this account he was set up as the Emperor's Deputy and Creature, to be the Universal Head of the Roman Church, in all the divided Kingdoms of the Roman Empire, which now would own no other Secular Head of the Churches in them, but those Sovereigns which ruled them; And thus came the divided Roman Empire to be *one entire thing again*, and the several Kings in it to own *one Roman Head* again set up by the Imperial Authority.

Things continued not long in this mere spiritual and Ecclesiastical State. The new Ecclesiastical Head used all ways to make himself universally acknowledged for such: And to that end, as Head of the Church, he assumes a power of executing the Canons of Councils upon Sovereign Princes, to the depriving them of their Kingdoms, if they refused to execute the Orders of the Church upon all those that were disobedient to it, and that even to the punishment of death.

From hence then we have a perfect Idea of the worship of the Beast, and of his Image, from the first Rise of the last Ruling Head, or of the Imperial Power restored by Justinian.

The Imperial Authority was at first the sole Head of the Roman Catholick Church; Afterwards the Submission of the divided States of the Empire to one Ecclesiastical Sovereign, who was set up by the Emperor, made this new Empire the exact Image

Rev. XIII. Image of the first, in respect of the Church-Government of it; And the Manager and Contriver of this new Model, is in History, the Bishop of Rome; and is in the Prophecy called, the False Prophet.

### References to the Fourth Chapter.

<sup>a</sup> The Jesuit *Percivus Disp. 5. in Apocalypsin, De Constantino*. — 'Then was the Imperial Majesty first brought into the Church, and the Church came to be armed against its Enemies with two Swords; The one the Temporal Sword, in the hands of Seculars, (or Laics), and of Christian Princes; the other Spiritual, in the hands of the Church-Prelates, but chiefly that in the Papal Power.

Constantine summoned the Council of Nice, and presided there, *Euseb. vit. Constantin. l. 1. c. 37. l. 3. c. 6.* And before had commanded and enjoined the meeting of the Synod of Arles, *Euseb. l. 10. c. 5.*

The Council of Sardica was summoned by the Order of the two Emperours (*Constantinus and Constantus*.) *Sozomen l. 3. c. 10.* The Synodical Epistle of that Council in *Theodoret. l. 2. c. 8.* says, 'The Emperours, well-beloved of God, gathered us together, from divers Cities and Provinces, and have ordered us to hold a Synod in the Town of Sardica. So also *Athanasius, Apol. 2. of the same thing*: By the Edict of the most religious Emperours, *Constantinus and Constantinus*.

The Second General Council at Constantinople was summoned by the command of the Emperor *Theodosius*, as *Socrates* expressly says, *l. 5. c. 8. & Theodoret. l. 5. c. 9.* that they were assembled by the Letters of the Emperor.

The Synodical Epistle of the Council, 1 *Tom. Contil.* expresses their being assembled at the Emperor's Command; and desire him to confirm their Decrees by his Judgment and Seal.

The Third General Council at Ephesus; *Epist. Synodal. ad Theodos. apud Cyril. Tom. 4. Concil.* We present our Persons in the Synod that you have commanded, &c. And they desire leave of the Emperor, with all humility, to go to their several homes, till the business was determined. — And the Emperor in his confirmation of it, says, The Emperor duly informed of all, is well satisfied, that the Holy Synod has done all things Canonically.

Soon after this does *Theodosius* call another Council at Ephesus, and says of *Dioscorus* to that Council — 'We give Him according to the Canons of the Holy Fathers Authority, and the first Seat there: *Baronius* calls it usurping upon the Rights of the Pope.

The Fourth General Council at Chalcedon, is said, in the Acts of the Council, to be called by the Decree of the most Pious Emperours, *Valentinian, and Marcian*. The Emperor *Marcian* bespeaks them as the chief amongst

amongst them, prescribes them their bounds in their Disputes, not to say any thing contrary to the Council of Nice. The Judges of the Assembly were appointed by the Emperor, and the Senate sat there with Him as the Presidents, and Moderators of the Assembly, who convert the Pope's Legats in their Demands, &c. And *Eusebius*, Bishop of Dorylæum, appeals to them, and conjures them by the safety of the Emperours, next to the Holy Trinity, which was a plain evidence, who were then accounted the Highest Authority amongst them under God. And in the conclusion of that Action, all give thanks to the Emperours, the Judges, and the Senate. *Actio prima Concil. Chalced.*

Pope *Leo* in his Epistle to the Emperor *Marcian*, tells him, 'That he had thought his Clemency would have granted him his desire to have the Synod at a more convenient Season. — But since his love for the Catholic Faith would have the Assembly to be at that time — that he had sent his Legat to it to supply his place.

In the fifth Action of the Synod at Chalcedon, it is ordered, that a Definition of Faith be brought in by some Bishops appointed for that purpose — And in the sixth it is said, that after the Emperor *Marcian's* Speech. the Emperor's Definition of Faith was read, which had been mentioned in the fifth Action.

The Emperor in the same Action confirms the Acts of the Council, and threatens the Contemners of it with condign punishment; the same does he mention in his Letter to *Palladius*.

But nothing does more shew the Custom of calling Synods to be by the Supreme Civil Power, than the exercise of this Right in the Roman Church by the *Arrian Kings of Italy*, after the fall of the Western Empire. Several Synods were called at Rome by those Kings to appease the Divisions of that Church and Clergy. *Tom. 2. Concil. In Synodis Tempore Symmachi.*

By the command of the most Religious King, says the Fourth Synod — and that the King had signified, that the Pope himself had desired him by his Letters to appoint the Synod, — and that the Synod presumed not to declare any thing in that Affair without the knowledge of the King; — and that Pope *Symmachus* was commanded by the King to engage with his Adversaries there — And that according to the command of the Prince, they had power allowed them; But that they did restore him all the Ecclesiastical Right, both within, and without the City.

The Fifth General Council was summoned by *Justinian*, and the Pope *Vigilius* banished by the Emperor for not obeying the Summons.

The Sixth General Council is said to have been summoned by the Decree of the Emperor *Constantine* at Constantinople — The Emperor there seated in the Highest Place, with the Consuls and Judges on his side. — And the Emperor first gave order for the Dispute, and after it by the Emperor's command the first Action was concluded. *Actio prima, Concil. 6.*

In the second Action the Emperor presides again — *Presidente Imper. Piissimo.*

In the third Action the Emperor again presides. — The Emperor, and the Judges do there consult together about a Passage in the Fifth Synod — And the Judges determine with the Synod.

In

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In the fourth Action the same Emperor presides.

Pope Agatho in the second Action tells the Emperor, 'If he offers himself to render ready Obedience to the things that had been commanded him by the sacred Patent of his most Clement Fortitude, and says ---to fulfil the obedience of my Service---according to the most pious Command of your Clemency---for the Obedience which we owe.

In the fifth Action the Emperor presides---orders Macarius to bring forth his Testimonies ---And by the Emperor's Command the Action was finished.

In the sixth the Emperor presides---is applied to by the Pope's Legats, to desire that he would command the true Copies of the Book cited by Macarius, to be sent for, and the Emperor did accordingly order it to be done the next Session.

In the ninth the Emperor presides, and orders those of the Synod of one Party to declare themselves.

The Emperor presides also in the 10th and 11th Actions, and then orders his Deputies, two Patricians, and two Exconsuls to preside in his room for the future, because he had heard the Principal things himself---They continued till the 18th Action.

And in the 18th Action the Emperor presides, and the Council first subscribe to the Acts, and then the Emperor.

Thereupon does the Emperor issue out his Edicts to the People of the West, to confirm all that had been decreed.

The Seventh General Council is said to be called by the Emperor Constantine, and Irene his Mother in their Letters Patents, and that at the Request of Theodosius, Patriarch of Constantinople; and the Council it self says it was by that pious Decree, *Action 7.*

The Council of Frankford celebrated soon after in the West, is by Charlemagne, in his Letters to Elipard, Archbishop of Toledo, said to have been summoned by his Command. He presided there, and the Circular Letter of the Synod is dispatched in his Name. So are the Councils of Arles, Aix, Tours, Chalon, Meutz, about the same time said to be summoned by the Command of the Emperor Charles. There was also a Synod at Rome said to be summoned by Charles, in the time of Pope Adrian, as Gratian affirms, D. 6. C. Adrianus 22.

And in the Council of Frankford does Charlemagne give a very remarkable proof of the Imperial Authority. For by his countenancing it, it condemned the famous Second Council at Nice, and with it the Four Councils that were held at Rome before it, about the same business, in the years 713. 716. 742. 768.

And even after the depriving of the Eastern Emperor of his Right in Italy, yet do the Popes then date their Councils according to the year of the Reign of those Emperors, as it always before had been the Custom; as that of Pope Zachary at Rome against Godescalcus. --- 'In the Reign of our most pious Lord the Emperor Constantine Augustus, the six and twentieth year of his Reign.

All the several Kings in the West had also the same Authority for the summoning of Provincial Councils, as may be every-where observed in the Tomes of the Councils.

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The Eighth General Council is said by the Bishops of it, *Action 6.* That it was summoned by the Emperor (Basilus) crowned of God --- And in the 7th Action, That the Emperor had used all diligence to get the Legats of other Patriarchs, as well as those of Rome, and had thereby assembled an Universal Council.

But Pope Stephen's Letter to Basilus is the best Testimony of it--- 'What evil has the Roman Church done? Has it not, according to the custom of the former Synods at Constantinople, sent its Legats at thy Command?

And the Emperor himself says in the Preface to this Council, That the Divine Benignity having committed the Helm of the Universal Ship to his care, he had taken care before all things to appease the Ecclesiastical Storms.

The Popes Legats did indeed preside in this Council. But it is the first, where-ever they can be found to have done so.

Radevicus says of the Council of Pavia, that was called to judge of the Schism betwixt Alexander the Second, and Victor the Second, in the Year 1160. That the Emperor Frederick did declare, that he summoned it by his Authority, according to the custom of the Ancient Emperors. And in his Decree for it to the Bishops, expresses the same thing. Radevic. c. 51. & dinceps. --- And all their meeting in Council asserts his Authority from the Examples of Constantine, Theodosius, Justinian, Charles and Otto.

Aeneas Sylvius, Ep. 34. says of the Council of Basil, That it was called by the King of the Romans, with the permission of the King of France. c. 4. Concil. Arelatense. sub Carolo M. Ann. 823. cap. 26.

These things we have decreed should be sent to our Lord the Emperor, beseeching his Clemency, that if there be any thing here omitted, it may be supplied by his prudence; If any thing unreasonable, that it may be corrected by his judgment; If any thing be well determined, that it may have its effect by His Assistance, the Divine Aid concurring with it.

Eutychius in Origen, says, That the Bishops of the Council of Nice, upon Constantine's resigning up himself, and his whose Empire to them, by the laying down of his Sword before them, did begirt him with his Sword again for the defence of the Faith.

Enseb. de vita Constantin. l. 4. c. 35. Constantine tells the Bishops there, 'That they are Bishops for the things within the Church, and he appointed by the Grace of God to be Bishop over the things without the Church. And l. 1. c. 37. *ibid.* that he called a Synod, as if God had appointed him to be the Universal Bishop.

Council. Milevitan. under the Emperors Arcadius and Honorius, cap. 11. --- 'It was also decreed, that Legats should be sent from this Honourable Council to obtain from the most Glorious Emperors, whatsoever they shall judge useful against Hereticks, Pagans, or their Superstitions.

Novell. 42. Cod. Justinian. Justinian gives this account of the Deposition of the Patriarch Menas, by him, after he was condemned by the Council. 'We according to the Usage of the Imperial Power, have our selves also resolved upon this Law. For whenever the Assembly of Bishops have ejected any out of the Priestly Thrones, as Nestorius, Eutyches, Arius, Macedonius, Eumunius, and others ---The Imperial Power did agree to it.

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\* See Cod. Theodof. Tit. de Hæreticis. Item Cod. Justiniani Tit. de Episcopis, & Clericis. Item de Apostatis.

So also was it in the times of the Gothic Kings of Italy, after the ruine of the Western Empire. Cassiodor. Variar. l. 9. Ep. 15. King Athalaricus to Pope John concerning the Conditions of the Elections of Bishops.

Novell. 434. Justiniani, Orders that no Bishops be sued without an Imperial Command for it. And Pope Pelagius the First, upon the choice of Paulinus, Bishop of Aquileia, in his Letters to Narset, desires him to send the principal of the Faction to Justinian, and gives this reason for it, that Petila himself would not suffer the Bishop of Milan (who consecrated Paulinus) to be created without his leave first had in writing for it.

Cod. Theodof. Novel. Valentin. l. 2. Tit. 12. The Emperor Valentinian forbids the Bishops to be Judges of the persons of Bishops, and that in any Civil, or Criminal Causes, but that they should come before the Secular Judges, unless they go by consent to the Bishops Courts.

Liberatus in Breviario, c. 22. gives an account of Belisarius's setting up, and deposing one Pope after another, — And that Anthimus being deposed by Justinian, gave up his Pallium (or Episcopal Robe) to the Emperor.

Gregory the Great, in the Case of Januarius, does expressly order his Legat to go according to the Laws of Justinian's Code — And of Januarius — It must be considered, that it was done perfectly against the Laws, to draw him by force out of the Church, which, he says, ought to be punished as High-Treason, l. 11. Ep. 54.

Sigonius de regno Italæ, l. 5. The Emperor Lotharius declares for a Council at Pavia, to regulate the Clergy; thereupon follow'd a great Disorder at Rome. But Pope Leo, in his Letter to Lotharius, affirms, 'That he did observe his Laws, and his Predecessors, and would always observe them; desiring him also, that the Roman Law might be kept for the future, as it had been before.

<sup>1</sup> Concil. Milevitum. See Note <sup>c</sup> of this Chapter, & ibid. Canon. 17. They desire an Imperial Law to enforce the Canon of the Council upon Contemners.

The Emperor Marcian in Actio. 6. Concil. Chalcedon. — 'After the declaration of the Catholick Faith by the Holy Synod, we have thought it just and expedient to take away all dispute and contention about it for the future. And therefore, &c. where he proceeds to the inflicting punishment upon the several Offenders against the Canons.

<sup>2</sup> Sozomen. l. 3. c. 10. By the Order of the two Emperors it was decreed, That the Bishops of each Party should meet at a set day at Sardica, a City of Illyricum.

The Synodical Epistle of that Council says the same. So also Balsamon in his Preface to that Council. And Secret. l. 2. c. 16.

<sup>3</sup> See Note <sup>c</sup>, and <sup>1</sup>, of this Chapter, Constantine Universal Bishop.

<sup>4</sup> Baronius, Anno 418. about the Schism of Boniface and Eulalius for the Papacy. Symmachus, Governor of the City, writes to the Emperor Honorius.

<sup>5</sup> Because it belongs to your Piety to determine it, I thought I ought forthwith to consult Your Majesty about it. Thereupon Honorius writes back

—We

## Cap. 4. The Beast in the Revelations.

—We command by Our Positive Order, that Boniface do forthwith leave the Place, and obey the Celestial Commands; (that is, the Imperial Order) idem Anno 419. which was obeyed.

So was it ordained by Athalaricus, King of Italy, after the fall of the Western Empire, that in case of wrong, the Clergy should appeal to the Secular Court. Cassiodor. Variar. l. 8. Ep. 24. & l. 9. Ep. 15.

So also does Justinian, Novell. 123. command the Bishop of Rome to execute an Order of his — jubemus Episcopum Romanum.

See Dr. Barrow's Supremacy of the Pope, from page 324, to 372. Instances of Emperors appealed to in Ecclesiastical Affairs, Popes not intermeddling.

The Donatists appeal from the Council of Arles to the Emperor Constantine (after two Councils appointed by him to decide the difference) who does thereupon assign them to meet at the Council of Milan. S. Augustin. contra Crescon. l. 3. c. 71. and Ep. 162. & 68.

And Flavian, Bishop of Constantinople, was beaten and banished for appealing to the Court of Rome from the Synod at Ephesus. Petav. Ratio. Temp. part 1. l. 6. c. 19.

<sup>1</sup> Hieron. Rubens Histor. Ravennat. p. 180. The Archbishops of Ravenna do there contend with the Popes of Rome for the Superiority. John the Archbishop had many of the Italian Bishops of his Party in it.

And Sigonius de Regno Ital. l. 2. & Blondus. Decad. 1. l. 9. Ann. 608. gives an account of this Contest of Ravenna with Rome all the days of Pope Martin the First, Eugenius the First, Vitalian, and Adeodat. They would have no Pallium nor Consecration from Rome in acknowledgment of any dependance upon them.

<sup>2</sup> S. Hieron. ad Evagre. — 'If you dispute about the Authority of the whole World, Orbis major est Urbe — Whereforever there is a Bishop, whether at Rome, or Eugubium, at Constantinople or Rhegium, he is of the same Dignity, and of the same Priesthood.

Cardinal Cusan, l. 2. c. 12. shews that all Bishops are equal — But the execution of their Office is bounded by Human Laws, and Orders, which if they come to cease, those Differences of Greater and Less, return again to their natural Right, that is, to an Equality.

<sup>3</sup> Eneas Sylvius, Comment. l. 2.

Before the Council of Nice, every Bishop lived independent in his own Jurisdiction.

<sup>4</sup> Ludovic. Bebenberg. de jurib. R. & Imp. Romanor. pag. 142. In Commentar. M. Fræherus.

— 'When the Emperor Henry had objected to the Romans, why against the custom of their Ancestors they had chosen them a Pope without the leave of the King; The Pope excused himself, that he was chosen by force; but that he would not be consecrated, till he did perfectly understand by an Embassy, that both the Emperor and the Princes had consented to his Election.

<sup>5</sup> Hieron. Balbus de Coronatione, cap. 14. 'It had been an ancient Custom, that the Clergy and People of Rome should nominate the Pope; After which it was in the Emperor's power to confirm or invalidate the Election, and

and as he pleased, either to admit him, or to substitute another in his room; *c. Agatho 63. distinct.* And this Custom continued to the time of Pope Adrian, Anno 815. — who would have changed it — But the old Custom obtained again, of expecting the Pope's Confirmation from the Emperor, as *Platina* observes in *Gregor 9.* in the Year 1072. *Gregory* was reconciled to the Emperor Henry — who confirmed him Pope, as it was then the custom.

*Caranza* Concil. *Sancta*, pag. 437. *Severinus Papa in locum Honorii subrogatus ab Isaac* — *Hexarcho in Pontificatu confirmatur, &c.* — *Severinus* was confirmed Pope by *Isaac* the Hexarch of Italy. For the Election by the People and Clergy was not accounted valid in those days, unless the Emperors, or their Exarchs, had confirmed them. *Platina* says the same in *Severinus*; And *Blondus* the same with this of *Caranza*, l. 9. *Decad. 1.* and adds, That the Confirmation was put off for a year and an half, because *Isaac* did not go from *Ravenna* to *Rome* before.

*Sigebert* in his Chronicle mentions a Council held by *Charlemagne* at *Rome* before he was crowned Emperor, by virtue of his being made Defender of the Church by *Adrian* — And there *Adrian* and 150 Bishops did confer the Right of chusing the Pope, upon *Charles*, and of ordering the Apostolick See, and the Dignity of the Prince. The same is mentioned by *Gratian*, D. 69. *c. Hadrianus 22.* And by *Sigonius de Regno Ital.* l. 4.

In the time of the Emperor *Ludovicus*, the Son of *Charlemagne*, upon Pope *Stephen's* being elected contrary to the Order, without the Emperor's Command — *Stephen* to mend the matter, makes this Order in the Canon. *Quia Sancta, D. 52.*

Because the Roman Church suffers great Violences at the Death of the Pope, when the Election is made without the Emperor's knowledge; We ordain, That when the Bishop of *Rome* is to be chosen, that he be elected in a full Assembly of the Bishops and Clergy, and in the presence of the Senate and People; and so being chosen in the presence of the Legate of the Emperor, that he be consecrated.

*Baronius*, Anno 827. says of the Election of Pope *Valentinus*, That his Consecration was deferred till the Emperour should be consulted about it.

Pope *Leo* the Eighth, Anno 963. makes this Order in behalf of the Emperor *Otho* — That according to the Example of *Adrian*, Bishop of the Apostolick See, who granted unto the Emperor *Charles* the ordering the Apostolick See — That he likewise, with all the Clergy did constitute, and by his Authority corroborate to his Lord *Otho* (first King of the *Theutons*) and to his Successors in the Kingdom of Italy, The power of chusing a Successor, and of disposing of the Bishop of the Sovereign Apostolick See: and for that purpose, that the Archbishops, and Bishops should take investiture from him — And that none for the future should take upon them the power of electing, or consecrating the Bishop of *Rome*, or of any other See, without the Consent of the said Emperor. D. 63. in *Synodo 23.* The Title of the Canon in *Gratian* is — The Election of the Bishop of *Rome* does of right appertain to the Emperor.

<sup>m</sup> This is thus well expressed by *John Wex de Antichristo*, p. 119. 'And so the Ten Kings delivered to the Beast their Kingdoms which they had got at the dissolution of the Western Empire, according to *Apo. 17. 12.* For after that the Western Empire was broken in pieces, all the Kingdoms of the West did join again together in one body, that by the bonds and tye of the Babylonish Superstition of the Bishop of *Rome*, they might fight against the Lamb.

## CHAP. V.

*Four Grounds for the applying of the Worship of the Beast to the Imperial Power: How the False Prophet does Exercise all the Power of the First Beast, causes all the World to Worship him; makes them make an Image to him; Gives Life to that Image, and makes All receive its Mark, &c.*

**B**Y the Observations in the preceding Discourse, it is easie to see, How justly the *Worship of the Beast* may be applied to the Imperial Authority after the degeneracy of the Christian Religion.

1. For the Imperial Authority, as has been observed, p. 221. was <sup>a</sup> a long while the only commanding Head of the Roman Religion, and the <sup>a</sup> only Sovereign Authority upon Earth, that was acknowledged in all Ecclesiastical Affairs; so that all obedience given to the erroneous Acts of those Councils, was really an obedience to the Emperors will only: For those things had no obliging power in them to overrule the Conscience upon the account of the Councils Authority; And therefore since it had been long before that time received as a maxime by those who owned that Council, *That all was there done by the <sup>b</sup> inspiration of the Holy Ghost*; The Emperour's mere will was thereby made a *Divine Law*, obliging the Conscience, under the notion of the immediate will of God, whenever the things enjoined were really no part of his declared will. And thus came the Emperours to make good the Title of *Their <sup>c</sup> Divinity* (which was before the stile of their common Edicts) upon much more proper and real grounds than ever before was thought of; and the obedience that was given to their will in such things under the notion of the dictate of the Divine Spirit, and as necessary to Salvation to be believed, was the giving them a Divine Honour, and the *worshipping of their will, as the Will of God*.

2. All the honour and preference that is given to the Roman Church, is said even by General Councils, which did first di-

## Cap. 5. The Beast in the Revelations.

distinguish this Church from the rest, to be given it only, because Rome was the Imperial City of the World; All the Worship then that is given to the Roman Church, is given it only in Honour of the Imperial Authority of that City; and so the worshipping of that Church, is the worshipping of that Authority. <sup>d</sup> The second General Council at Constantinople did decree, That the Bishop of Constantinople should be the next in precedence to the Bishop of Rome, because that City was new Rome; And this is thus explained by the Fathers of the 4th General Council of Chalcedon, at their confirmation of equal Privileges to the See of Constantinople with those of the See of Rome. The Fathers, say they, gave the See of old Rome its Privileges upon the account <sup>e</sup> of the Imperial Authority of it; upon the same account did the Hundred and fifty Bishops (at Constantinople) give the same Privileges also to the See of New-Rome; judging it in all reason fit, That a City adorned with a Senate, and an Imperial power, should enjoy the same Privileges with Old Rome, <sup>f</sup> like unto it, to have the tokens of Majesty in Ecclesiastical Affairs.

The Synod in Trullo gives the general reason of this, from <sup>g</sup> an Ancient Canon of the Church in its Thirty eighth Canon; which was, *That the Ecclesiastical dignities should follow the Imperial Orders for the precedence of the Cities to which they did belong*. And Baronius himself does openly acknowledg this, An. 39. 10. The Ancients, says he, observed no other Rule in instituting the Ecclesiastical Sees, than the division of Provinces, And the Prerogatives before established by the Romans.

But the Authority of the Council of Chalcedon in the particular Case of the Bishop of Rome, is an unanswerable evidence; for it was the biggest of all the first four famous General Councils, which Pope Gregory did reverence as the four Gospels. And this was there carried <sup>h</sup> against the will of the Bishop of Rome, tho' then at the greatest height that he ever had been, which does manifest the sense of the Council to be contrary to the tenure that the Pope claimed to hold by. And further, That this was the true aim of the Council, does appear, not only from Pope Leo's Exception against this Decree, but also by the opposition that there was ever after betwixt the Patriarch of Constantinople, and the Bishop of Rome, about the precedence, till the time of Boniface, who got the Title of Universal Bishop; but yet not without much opposition from the

the *Greeks* upon the account of the change of the Seat of the Empire to *Constantinople*. By this then it appears, that the Imperial Power was the principal object of the Worship that was given to the *Roman Church*, because it was given to that Church only in veneration of that Power. For that for whose sake a thing is honoured, is the principal object of that honour. And <sup>6</sup> *Boniface* the Third, notwithstanding all his good services to *Phocas*, could not get the Title of Universal Bishop, without much opposition from the *Greeks*, upon the account of the change of the Seat of the Empire to *Constantinople*.

3. The chief Head and Life of the *Roman Church* is the Papal Authority; 'Tis that which is the contriver of that Image, and is also the evil spirit of it, that intigates it to all the mischief that it does. Now the Popes of *Rome* were nothing, but <sup>h</sup> the Emperours Creatures. No Election of the Bishop of *Rome* was valid till after the <sup>1</sup> Emperor's confirmation of him; and <sup>was</sup> the Imperial Authority, that did many times call <sup>to</sup> to an account for their irregular actions, and depose them. The usual Titles that the Bishops of *Rome* gave their Emperours, were, <sup>1</sup> *Our Lords the Emperours*; *Our Most Gracious and Pious Lords*; and subscribed themselves, *Their meanest Servants*: And that which is the chief flower of their Authority, their, Universal Headship, or *Supremacy over the Catholick Church*, was begged <sup>m</sup> of the Emperor *Phocas* by *Boniface*, and could not be obtained but by the drudgery of an approbation of Murder and Assassination; and then also not without <sup>n</sup> great contests against it, as an usurpation upon the Rights and Liberties of other Churches, to mind him by whose favour *only* he came to possess it. For the Emperor <sup>o</sup> *Mauritius*, just before, had commanded Pope *Gregory* to acknowledg *John*, Patriarch of *Constantinople*, for the Universal Head. There is great reason then to account the Honour shewn to the Papal Authority, and his Clergy, which are the Life and Soul of the *Roman Church*, to be an honour done to the Power that raised him, and supported him.

4. The Worship that is given to the *Roman Religion*, may well be called the Worship of the Imperial Authority, because it is the *Secular Arm* that makes the Church-Laws to be obeyed; and thereby it does appear, That it is the owning of these

these Laws by the Secular Power for its own will and command, that gives all the life and force to them, and that therefore they are obeyed as the Laws and Will of that Power only. The Church might make what Laws it pleased, to the Consciences of men. Their *Anathemas* would not have been much regarded by those, who knew them to be unwarrantable: But that which sets the edge upon them, is the Secular Arm of the Civil Power.

'Tis then the Secular Arm, that is in reality the chief thing that is worshipped, or whose will is complied with as the Will of God, and as the Law of his Religion. It is therefore very properly the Worship of the Beast, both *before the division* of the Empire, when all the Secular Authority was only Imperial, and also after the appearance of the <sup>p</sup> Ten Kings in it, because *they* are found to *give their Kingdoms to the Beast*, or to that Religion which the Imperial Authority does set up. For this end alone is it, that the Imperial Authority has its confirmation at present from <sup>q</sup> the Head of the Church, that it may enforce the Spiritual Power of the Church; and by this means do both the Civil and Ecclesiastical Power come to be worshipped in one and the same Act of obedience.

From hence it is now easie to apprehend how the false Prophet *does exercise all the power of the first Beast before him*. For since the first Beast is found to be the Imperial power, the exercise of all his power must be an Universal Supremacy over the *Roman Catholick Church*; and this does very well answer the Popes exercise of the power of both the *Roman Swords*. And it is said to be done *before the first Beast*, as that signifies in Honour of him, or in Honour of the chief seat of the Empire.

The first great effect of this power, is to *cause all the world to worship the first Beast*; And that is, when the Papal Authority does *either* make the World receive the Imperial Laws, and their Sanctions of Councils as the Will of God about the way to Salvation; or make them receive the *Roman Religion* it self, as the Gospel of Christ, only upon the account of its being the Doctrine of the *Roman Church*, which has all the Authority, that it lays claim to, from the will of the Emperours, only in veneration to the Majesty of that Empire, and the Supreme Ruler of it; or when the Pope does make the Emperours to be

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owned for the <sup>r</sup> defenders of the Faith of that Church by a Divine Commission to them from his hands, at their confirmation in the Imperial Dignity; and thus recommends them under that Sacred Character as the immediate and special Ordinance of God in the Roman Church, whose will must be submitted to in their commands for the owning of the Infallibility of the Roman Church, or the Divine inspiration of it in all things.

Rev. 13 14.

The next exercise of the False Prophets power, is by all the deceitful Arts of persuasion to get *the World to make an Image to the Beast*, which does set out the great industry of the Papal Power upon its exaltation to the Supremacy over the Church, to make the Church of Rome to be as Universal an Empire over the World, as the Civil state of it was; and so to be the Image of the Roman Empire.

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When this was obtained, it is said, That *he had power also to give life to this Image*; and questionless all will own the Church of Rome to have almost all its life from <sup>s</sup> the Papal Authority in it.

Ibid.

Of which there could be no more lively a proof, than to make the Image speak, and cause all to be killed that would not worship it; And does not this very exactly agree with the Decrees and Canons of that Church put in execution by its own Courts of Judicature, and by the concurrence of the Secular Arm, which it makes its Officers and Executioners? It is known, That any dissent from the Faith of that Church, is judged by them to be Heresie, and that the punishment of Heresie is death. And since all the Government of the Church is made a Papal Monarchy, and the Pope the Supreme Head of it, it is very properly said, that he does cause the Church to do all these things.

Rev. 13 16, 17.

The last mentioned exercise of the False-Prophet's power, is to make all men receive a mark in their hand or forehead, or to have the name of the Beast, or the number of his name.

This seems to be very mystical at the first sight of it: But the custom of all the Eastern parts, to give their Soldiers, and Slaves, a mark to know them for their own, does make it plain, that it is to be understood of some <sup>t</sup> peculiar mark and name, which does distinguish those of the Roman Church from all other Christians. But that which does the best open the mystery of these expressions, is that observation of Grotius upon this

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this place, That it was a common fashion in St. John's time for every Heathen God to have a particular Society, or Fraternity belonging to him; and the way of admitting any into these fraternities was, 1. By giving them some Hieroglyphick mark in their Hands, or Forehead, which was accounted Sacred to that particular God; as that of an Ivy-leaf to own themselves of the fraternity of Bacchus. 2. By Sealing them with the Letters of the name of that God. And, 3. with that number, which the Greek Letters of their name did make up; for the Numeral Cyphers of the Greeks were the Letters of the Alphabet. Thus the Greek Letters of the Name of the Sun, did in all make up 608. And therefore his fraternity were marked with XH.

A very great confirmation of this way of interpreting the Name, and Number of the Name, is Irenaeus's Testimony from the mouth of those who had received it from St. John, "That the Number of the Name of the Beast is the number expressed in those Greek Letters, of which the Name of the Beast is made up, according to the usual computation of the Greeks by the Letters of their Alphabet; and which in the present instance must in all make up the number of 666." Irenaeus l. 5. c. 24.

This indeed is not to be meant of the Sealing of any such Marks upon the flesh of the followers of the Beast in a literal sense; yet by Analogy it must be understood of some particular marks of distinction betwixt the Romanists and others; and then what does more fitly suit with this, than the Greek name of *Latinos*, which does exactly fill up the number of 666, or the number of the Beast? What was more likely to be designed by it in the Text, than this, since this was the known distinguishing name of the Western Romans from those of the East, after the division of the Empire? And in the whole Body of these Visions about the Beast, I make no question but all the Characters are such, as all the World might easily know them, when they came to be fulfilled. Now it is evident, That in all the solemn Acts of the Empire, and in General Councils, This distinction was always observed betwixt those of the Greek and Latin Church; and that name of the *Latins* had the Western Bishops, Princes and Potentates; especially amongst that people in whose Language the *Apocalypse* was writ, That is, *The Greeks*.

That which does extremely confirm this is, \* That the name of *Latins* was so well known to signify the *Romans* about the time of the Vision, That *Irenæus* does pitch upon this, as one of the most likely names that did answer the number of the Beast, with this Reason for it; For they are the *Latines*, says he, who are now in Rule.

So that he takes a *Latin* and a *Roman* for the same thing in his time. Wherefore to have the mark, name, and number of the name of the Beast, may very well signify the having and owning the name of a *Roman*, or *Roman-Catholic*, as that is the same thing with the name of a *Latin*, and is a word of distinction betwixt a Member of the *Roman*, and of any other communion of Christians.

It is very remarkable to this purpose, according, as has been by others observed, that this does very happily answer the fondness of the *Roman* Church for the *Latin Tongue*, as that which they would have generally known to be the peculiar Language of their Church in distinction to both the common Language of the World about any other Affairs, and to the Language of any other Churches.

Thus it is decreed, That notwithstanding the very change of the Language of *Rome* it self, none of the publick Offices of the Church shall be in any other Language than *Latin*; And that the Word of God it self shall be conveyed to the people in no other Language, nor any other Translation allowed to be Authentick, but that of the *Vulgar Latine*; so that they will not allow either God to speak to his people, or his people to speak to him, but in the *Latin Tongue*; and by this do they distinguish themselves, as the publick *Schibboleth*, by which they are known all the World over. St. *Hierom* gives an instance in his censure of *Ruffinus's* Translation of *Origen* into *Latin*, How naturally any one would judge the Language of *Babylon* to be the *Latin Tongue*, *Apolog. advers. Ruffin.* You alone, says he, are suffered to translate the passion of *Hæreticks*, and to drink to all Nations out of the Cup of *Babylon*.

There cannot surely be found a more remarkable badge, or token, to be publickly and universally known by, than this mark in the mouth of the Beast, compared with the name of a *Roman*, that every one that enters himself into their Communion must list himself under. 'Tis as manifest and publick a mark

mark to know them by in their mixtures with other Communion, as the Badges of the Order are to distinguish the *Knights of Malta*, in all places of the World where they are. And the name and number of the name here mentioned, is unquestionable such a manifest and remarkable name, as all the World may take notice of, because it is to be received by all men; and chiefly because all the rest of the Characters of the Beast are of the same General, and Publick cognizance. And one may well question the truth of the Application of any of the Characters of so universal a Rule, as that of the Beast is found to be, which is not applied to something that is very signal, and manifest to the senses of all the World.

It is no manner of considerable objection against this, That the true word in the *Greek* is *Λατίνος* with an *Iota* only: For nothing is more ordinary than to use a *Diphthong* for *Iota*, when it is a long Vowel. *Irenæus* his acceptance of it in that way, is an unquestionable Authority for it. For he was one of the *Greek Fathers*. And it is a very strange slight exception that *Grotius* does make to this, as if this were nothing but the usual mistake of Stone-cutters; whereas we see nothing more ordinary amongst the old *Latin Poets*, in imitation of the *Greeks*; Or, however it would be but the taking of the word *Latinos* after the Ancient way of the *Latins*.

The False Prophet's punishment of those who had not the mark or name of the Beast, is just the same with \* the *Papal-Excommunications*: For the hindering them from the Market, or from buying and selling, was one of the effects of the *Excommunications* of the *Jews*.

Respons. de Antichristo.

## References to the 5th Chapter.

\* *Socrates Proem. in l. 5.* 'We have therefore in the whole course of our History given an account of the Emperor's interest in it; because that since they began to embrace the Christian Religion, Ecclesiastical Affairs did seem very much to depend upon them; so that the most eminent Councils were in times past, and are at this day summoned by their consent and procurement. See Notes on the third Chapter, b, c, d, e, f, g, h, i, k.

The Emperours had always the Right of Investing Church-Governours in their several jurisdictions, till the Council of *Horms*, in the year 1122. And then the Emperour *Henry* the 3d. wearied with the vexations occasioned him by the Popes, gave up his Right of the *Staff and the Ring* (the Ceremonies of the investiture) to Pope *Calixtus* the 2d. *Aventin. Histor Boier. l. 6.*

The Abbot of *Usparg*, in his Chronicle, gives the form of this Concordat betwixt the Emperour and the Pope. 'And the Pope in return, agrees for the future, That the Elections of the Bishops and Abbots, &c. should be performed in his presence, &c. And that He that was Elected should receive the *Regalia* of the Emperour, by the *Scepter*: And this was called, the *Uniting of the Royal Power with the Priesthood*, and long endeavoured after, under that Name.

*Cardinal Cusan. Concordia Catholic. c. 6, 7, 8, 9.* Affirms, 'That every Emperour and Prince in their several Jurisdictions are of God alone, and that it belongs to the Emperours to summon General Councils, and to regulate the Procedures in them; and to every Prince to do the same in his respective Territory for National and Provincial Councils.—And that if the Pope be negligent in these things, the Emperour ought to make use of his Authority in all such Cases.—That the Emperour always presided in the Councils, assisted with fifteen or twenty of the Nobles of his Court, whom he made to take place before all.—And He, and his Legats propounded the matters that were to be considered.

*Petrus in Apoc. Disp. 5. de Constantino*—Then came the Imperial Majesty first into the Church, which was then Armed with both the Swords, &c.—For though from the first, The Church had that Sword, (viz. the Secular Sword) yet then first began the facility and convenience of exercising it against whomsoever it pleased.

*Socrates, l. 1. c. 6. Ep. 4.* *Constantine* unto the Churches, He there tells them, 'That whatsoever is decreed in the Holy Councils of Bishops, is to be attributed to the Will of God. And of the Sentence of the Council of *Nice* in particular, *Ibid. Ep. 2.* to the Church of *Alexandria*,—For that which has been agreed upon by the 300 Bishops, is to be taken for nothing but the determination of God himself.—The Holy Ghost residing in the minds of such worthy persons, and inspiring them with the Divine Will of God himself.

Council.

*Council Constantinopol. Universal. 6. Action. 17. sub finem.* The Council thus speaks: 'We have pronounced a definitive Sentence, free from Error, certain, and Infallible, by the assistance of the Holy Spirit.

*Cod. Justinian. tit. Trinitat. l. 3. Theodos. & Valentinian. Hormisdæ. P. P.*—According to those Laws which have already been made by our Divinity—How much Our Divinity abhors—And *Novell. 126.* A most manifest constitution Of Our Deity, *Nostri Nominis.*

*Baronius, Anno. 419.* *Honorius* the Emperour gives this order to *Symmachus*, *Præf. Urb.* upon the information sent him about the Schism of *Boniface* and *Eulalius*.—We Command that *Boniface* forthwith depart, and obey our Celestial Command.—And *Symmachus* in Answer to *Honorius's* further order to receive *Boniface*, returns this, —We having published the Celestial Decree—every one was rejoiced at it.

*Panciroli. Notit. Imp. Orient. p. 109.* 'The Emperour did first subscribe his name to the Rescript, before any else. *A. A. Manu Divina.*

*Ibidem. p. 172. 6.* And thus used the Prince to subscribe his Hand. *A. M. D.* That is, *August. Manu Divina. Novel. Valentinian. l. de Homicidio. casu*—And those who had the Emperours hand to their Letters, are said to be pricked, or pointed down by the Divine Hand, *lib. 4. c. de Advocat. dicitur. jamjam.* *Justinian* calls this, A Divine Marking out—*Divinum subnotationem. l. 1. in fin. c. de Justin. c. confirmand.*

Accordingly had the Emperours Letters-Patents the name of *Sacra*, in distinction to all other Licenses.

So *Zeno Lib. penult. c. de Re Militari*—'We allow none for the future to be Lifted either in their Horse, or Foot, without the Commendatory Letter of our Divinity, *sine nominis nostri sacra probatoria.*—And afterwards—That they only be lifted on the Confines, or in the Lifts, who have a License for it from Our Divinity, *Probatorias (sc. Sacras) a nostra Divinitate.*

And *Panciroli. Notit. Imp. Orient. pag. 255.* Observes in general, That the Actions and Affairs of the Emperours have every where in the Civil Law, the epithete of *Divine*: as His Divine Indulgence, His Divine Delegation, His Divine Sanction, His Divine House, &c.

*Council Constantinopol. sub Gratiano, & Theodosio Canon 5.* So *Socrates, l. 5. c. 8.* And *Socrates* gives this Reason for it, *l. 7. c. 9.*—Because that *Constantinople* had not only the same name, and a like Senate and Magistrates with *Rome*; but did also carry the same Ensigns of Authority after the manner of *Rome*, and was equal to old *Rome* in all Rights and Honours.

*Council Chalcedon sub Marciano & Valentin. Canon 28.*—*διὸ καὶ Βασιλεύει τῶν πόλεων ἐκείνων*—for its being the Reigning City.

*Baronius, Anno. 448.* Cites *Valentinian's* acknowledgment of the See of *Rome*, *Novell. 14.* 'That the merit of *St. Peter*, the Dignity of the City, and the Authority of the Synod, were the foundations of its Primacy—If there had been a Divine Right, it would have been a diminution to it to speak of the other.

And in the year 451.—He quotes *Galla Placidia's* Letter to her Son *Theodosius*, about that Affair, who says there, 'That it did become them

to keep up a due reverence to the City of Rome, because it is the Lady of all the rest.

A clear evidence of the ground of the Primacy of the See of Rome, is that Law of the Emperour Leo, l. 6. l. 15. and in *fin. c. de Sacros. Eccles.* which was made a little while after the Council at Constantinople, when the Empire of Rome in the West was just falling, — 'We judge, and ordain, says he, That the Most Holy Church of this Most Religious City of Constantinople, the Mother of our Piety, and of all Christians of the Orthodox Religion, and the Most Holy See of this Royal City, for ever have for the future, in consideration that it is the Imperial City, All Privileges, and Honours over the Creations of Bishops, Right of Precedence before all others, and all other things, which they shall be known to have had either before, or during our Reign. And that this continued, appears from l. 16. *c. de Sacros. Ecclesiis*. The Church of Constantinople is Head of all other Churches.

Upon this account also was it, as Guicciardin observes, l. 4. *Hist.* That the Bishops of Ravenna and Constantinople so often disputed the Primacy with the Bishop of Rome, because that it was thought that the chief Seat of the Church followed the residence of the Imperial Power. And the Arch-bishop of Ravenna in particular, refused to receive the Pall from the Bishop of Rome in acknowledgment of the superiority of the Pope, for the Reign of four Popes together, viz. Martin 1. Eugenius 1. Vitalian and Adeodatus; and they were therefore called *Autosephali*, or *Self-headed*, by the Popes, in memory of it. Anastasius Bibliothec. in these Popes lives says, that it was against the Supremacy that they contended.

See the contest betwixt the Pope's Legats, and the Council about this Affair, *Council Chalcedon. Acton. 16.* where it was in fine determined against the Legats by the Judges and Council.

Bellarmin acknowledges this in his Preface to his Book de Pontifice. The Greeks, says he, opposed this (That is, the Universal Supremacy of the Pope) in the Council of Chalcedon in the year 451.

Platina in Bonifacio tertio. He obtained of the Emperour Phocas, 'That the Seat of St. Peter — should be called, and esteemed to be the Head of all Churches; but yet not without great contention about it, many affirming, that there ought to be the first and chief See of the Church, where the Head of the Empire was.

Anastasius Bibliothecarius in Bonifacio 3. He obtained of Phocas, 'That the Apostolick See of St. Peter should be the Head of all Churches; whereas the Church of Constantinople did write it self the chief of all Churches.

Caranza Concil. Summa. p. 369. Bonifacius 3. — He obtained, &c. 'That the See of St. Peter should be accounted the Head of all Churches, which Title the Church of Constantinople did challenge to it self; evil Princes favouring it, and affirming that the chief See (of the Church) ought to be there where the Head of the Empire was, that is, at Constantinople.

Gregor. M. just before Boniface, is full of the mention of the Patriarch of Constantinople's claim to the Title of Universal Bishop, in his 4th, 6th, and 7th Book of his Epistles.

<sup>h</sup> Editum

<sup>h</sup> Editum, *sva Decretal. Pap. Hilarii, Ep. 11.* About the Year 476. when the Western Empire fell into the hands of the Barbarians, and so the Pope seemed to be the sole Head of the Church of Rome; It has also been decreed by the Laws of Christian Princes, That whatsoever the Bishop of the Apostolick See should upon examination pronounce concerning Churches, and their Governours, should with reverence be received, and strictly observed.

Dr. Barrow's *Pope's Supremacy*, p. 244. speaking of the Episcopal Sees before the time of Constantine — so stood the Order of Church-Dignities, till it was confirmed by the Council of Nice, backed with Imperial Authority — What before was but custom, by so August a Sanction became Universal Law, and with such veneration, as by some was accounted immutably and everlastingly obligatory, as appears in Pope Leo's Maxims.

This does best appear from the ground of the Supremacy of the Pope, which was because they were the Bishops of the Emperour's chief Seat; And also from the Authority by which they came by it, which was by the Imperial Law, by whom their Primacy was established. See *Not. preced.* And they were set up, and deposed, by the Emperours at pleasure, and were created by them.

Caranza. Concil. Summa in Severino. Ann. Dom. 634. 'Severinus was set up in the room of Pope Honorius by Isaacius the Emperour's Exarch (or Deputy in Italy.) For in those days the Election of the Clergy and People was not accounted valid, unless the Emperours, or their Exarchs did confirm it. After he had before observed in Pelagius the Second, Ann. Dom. 580. 'That Pelagius was created Pope without the Roman Prince's Authority, against the usual custom. For in those days nothing was done by the Clergy in the Election of the Pope, without the Emperour's Approbation. But there was no conveniency at that time of sending to (the Emperour at) Constantinople, because Rome was then besieged by the Lombards. But he afterwards begged pardon for it by his Legat Gregory.

But in Adrian the Third he does thus more remarkably confirm this Custom. This Pope (Ann. Dom. 888.) was so stout, as in the beginning of his Pontificate to bring in this Law to the Senate and People, That the Authority of the Emperour should not be waited for before the Creation of the Pope.

This was so commonly acknowledged, that it appears, that the Popes used to pay a sum of money to the Emperours for their Confirmation. Canon. Agath. 21. Can. distinct. 63. See Note<sup>1</sup> on Chapter the Fourth.

Omniphrius Pavoninus gives an account of the first Rise of this Custom at Justinian's Conquest of Italy.

In Pelag. 2. 'The Goths, says he, being beaten out of Italy by Narses, and Italy together with the City of Rome, being made a part of the Eastern Empire, under Justinian the Emperour, by the Authority of Pope Vigilius, there was a New Custom brought up in the Assemblies for the Elections of the Popes; which was, that upon the death of the Pope, there should forthwith be an Election made by the Clergy, the Senate, and the People, after the manner of the Right of Majors. But the new elected Pope could not be consecrated, or ordained, before his Election was confirmed by the Emperour at Constantinople, nor before he had the Emperour's Letters-Patents

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for his Consecration in order to enter upon the Papal Jurisdiction: For the obtaining of the grant of which, the new Elect was to send a sum of Money to the Emperor. After which he was consecrated, and administered the Bishoprick of Rome. Before that time the Pope was chosen, and consecrated the same day.

*This is farther confirmed by Guicciardin, l. 4. Hist.*

In these times (of the Exarchs, set up by Justinian in Italy) the Bishops of Rome had no Civil Power, and for their degeneracy from the ancient purity of their Manners, were not much admired, or revered by men, passing their lives under the subjection of the Emperors, without the Authority of whom, or their Exarchs, they durst not receive, nor exercise the Papacy, although they had been elected by the Votes of the Clergy, and the People of Rome. So Sabelli. *Enend.* 8. l. 5.

*And Cuspinian de Casaribus, pag. 144.*

But I find the Magistracy of the Exarchate first set up by the Emperor Justin (the Younger) that he should be in a manner the Emperor's Vicegerent in Italy; and with so great Authority, that he that was created Pope at Rome, was first to have his Approbation. And pag. 149. Gregory was sent by Pope Pelagius to the Emperor Mauritus to beg his pardon for suffering himself to be proclaimed Pope without his leave. For the nomination of the Pope was then held to be of no effect, unless the Emperor had confirmed it.

Pope Agatho, about the Year 673. writes to the Emperor Constantine, acknowledges the City of Rome to be the Servant of his Most Christian Empire, and has this answer to his Request from the Emperor; That by the Imperial Command he was discharged at his request from that which the Bishop of Rome used to pay for his Ordination; but yet upon this condition, That the Election of the Pope should not pass on to Consecration till the Emperor had been advised of it, and had expressly commanded it, according to the Ancient Custom, l. 6. Pontifical. in Agathone. And D. 63. c. Agatho 21.

Pope Adrian, in a Synod at Rome, with the Universal Consent of the Great Men there, Bishops, Abbots, and others there assembled, gives Charlemagne the Authority of choosing the Pope, and of ordering the Apostolick See. D. 63. c. Adrianus 22.

And Gratian mentions the Anathema there pronounced against all that should contray to that Decree, and the confiscation of his Goods, if he did not repent.

The Oath that was to be taken for the Dutchies, which were given the Pope, as well for all other, was this; 'I promise to be faithful to my Lord Charles, and his Heirs, without Fraud, or Covin, all the days of my life.' Sigonius de Regno Ital. l. 4. which does sufficiently shew the dependence and subjection of the Popes to the Emperor for all that they have.

Anno 796. Leo the Third succeeded Adrian the First, who forthwith sends an Ambassadour to Charlemagne to acquaint him with his Election, presents the Keys of the Confession of St. Peter to him, that is, the Keys of the Sepulchre, and the Standard of the City, in token of homage and fealty. Baron. An. 796.

816. Stephen the Fifth succeeded Leo the Third, and, says Aimoin, l. 4. c. 103. contrary to Law was chosen, and consecrated without the Emperor's Order for it. But then he hastens into France to get his Consecration of the Emperor, sending two Legats before him to beg it. And to make amends, he makes this Order, before quoted in the Canon, *Quia sancta, D. 53. C. quia sancta* 28. Because the Roman Church suffers great violences at the death of the Pope, for having the Elections and Consecrations of the Successor made without the Emperor's knowledge, against the Canons, and the usual custom; the Emperor's Embassadors that should hinder the Scandals, being not there, We ordain, That when the Bishop of Rome is to be made, the Bishops and all the Clergy being assembled, he be elected in the presence of the Senate, and People, and be thereupon consecrated in the presence of the Emperor's Embassadors.

817. And though Paschal a year after was chosen, and consecrated without waiting the Emperor's Order, yet he acknowledges his fault to the Emperor, and begs pardon, because the Papal Honour was forced upon him against his Will. Aimoin. l. 4. c. 105.

The Emperor Lotharius, not long after, does therefore make a new Order; That the Emperor himself, or in his absence, his Deputies should assist at the Consecration of the Pope. This he commands to be observed for the future.

827. At the death of Valentin, Gregory the Fourth succeeded; And, as Sigonius relates, l. 4. de Regno Ital. 1. His Consecration was deferred, because the Emperor's Deputy was absent.

845. Sergius the Second succeeded Gregory the Fourth, and was forced to be consecrated before the Emperor was acquainted with it; upon which the Emperor Lewis marches to Rome with an Army.

847. After Sergius, was Leo the Fourth chosen; and consecrated the same day against the Law, without staying for the Emperor's Order; and the Romans excused themselves for it to the Emperor, that they were surrounded with the Sarazens, and Leo himself, that he was forced to it by them. But yet Anastasius Bibliothecarius, in that Pope's Life, says, that the People were in great fears of the Emperor's resentment of it. And the same Pope, upon the Emperor's sending his Son Lewis to set the Church in right order, professes to him, That he did observe the Commands of himself, and his Predecessors, and always would observe them.

855. Benedict the Third succeeded next but one to Leo the Fourth, and was consecrated without the Imperial Order; but was fain to be chosen again, and confirmed by the Emperor's Authority. Anastas. Biblioth. in Benedicto.

858. Nicolas the First was chosen presently after the death of Benedict, which the Emperor Lewis halted to Rome to prevent, but found the Election past; and Nicolas absconded, to shew that he was forced to it for fear. He was a few days after consecrated in the presence of the Emperor. Anastas. Nicol. 1.

867. Adrian the Second succeeds without the Emperor's Order, or the assistance of his Deputies, though they were in the Town; the Emperor being then deeply engaged in War with the Sarazens.

## The Application of the Characters of Lib. IV.

875. John the Eighth, or Ninth, succeeds Adrian the Second, makes Charles the Bald, Emperor of Rome, upon condition that the Pope should no longer wait for the Emperor's confirmation, Rome should be left wholly to the Pope's disposal; 'And from that time, says Sigonius, the Title of Emperor began to be wholly the gift of the Pope.

885. Adrian the Third, after John, gets a Law made, That for the future there should be no expectation of the Emperor's Confirmation.

961. But then the Emperor Leo the First, takes Rome, puts the Pope to flight, and the Romans swear Fealty to him, with this express Clause, That they should never chuse and consecrate a Pope without the Consent and Choice of the Emperor Otto, and his Heirs: Then assembles a great Council at Rome, where Pope John was deposed, and Leo the Eighth substituted in his place by the Emperor's Approbation; And the Old Law, that there should be no consecration of the Pope without the Emperor's Order, was renewed by the Authority of the Pope, and another Council, and Anathema and Banishment was the punishment of the Disobedient. D. 63. C. *Ir Synodo* 23. See Note <sup>1</sup> on the Thirteenth Chapter. Theodor. à Niem. says, He saw the Patent, from whence this was drawn, preserved at Florence in testimony of the Imperial Dignity, and he lived under John the XXIII.

The Emperor Henry the Second, upon complaint of great Disorders of the Roman Church, goes in the year 1046. to Rome, there deposes Gregory the Sixth, and sets up Clement the Second, and the Romans swear to him, that they would never chuse them any Pope without his Consent. And upon the meeting of a great Council there, it is ordained that the New-elected Pope shall not be so accounted till the Authority of the Emperor should confirm it; and that the Pope ought not to be created without his Authority. Petr. Damian. in lib. *Gratiss. Platina*, & Onuphr. in *Clement*. 2.

The Council of Lateran, Ann. 1055. order the Election of the Pope to be begun by the Cardinals, and the rest of the Clergy and People to consent to it; and adds, —seeing nevertheless the Honour due to our dear Son Henry, who is at present held for King, and to be Emperor afterwards, as we have granted to him, and his Successors, who shall obtain this right in person of the Apostolick See.

In the Synod at Rome, in the Year 1106. is that dreadful Charge drawn up against Gregory the Seventh, or Hildebrand, for aspiring to the Papacy, without either the Consent of the Emperor of the Romans, or the Senate, or People.

In the Year 1107. the Emperor Henry the Third sets forth a Remonstrance against Pope Paschal the Second, and concludes, 'That although by Right, and force of Arms, he could retain the Ancient Custom, observed of so long time by so many Holy Fathers touching the Election of the Popes, and the Right of Investitures, yet he should not much trouble himself about it, if they would return him the Estates and Chattels which they retained by the Gifts of the Laity, and would content themselves with the Title. *Aventin. Hist. Boior. L. 6.*

And upon taking Pope Paschal Prisoner by Henry, it was sworn to by the Pope, That the Right of confirming or investing the new chosen Bishop, should

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should be always in the Emperor, and none should dare to own them before they were invested by the Emperor's Command.

Sigebert says thus concerning this Affair, *Chron. Ann. 1111.* The King or Emperor would use the Authority which the Emperors had used since the time of Charlemagne, for 300 years, and more, under 63 Popes.

1118. Gelasius the Second succeeded Paschal the Second, and was created without the knowledge of the Emperor Henry, who thereupon returns from Padua to Rome, and consecrates Gregory the Eighth in his place.

1165. Paschal the Third was confirmed Pope by the Council of Wartzburg, where this Remarkable Decree was made, 'That for the future, no Pope should be created but after the Ancient Fashion, by the Consent of the Emperor. *Aventin. Hist. Boior. L. 6.*

And afterwards, That the Pope should be called only Nuntius Christi, and not to be the Rival of the Imperial Power. And an oath was thereupon taken by all there present.

The Universities of Oxford and Paris agree about the Year 1404. that the Emperor has right of Patronage to the Pope, and to the Roman Church. That the Election of the Pope does not appertain of divine Right to the Cardinals, but to the People; and the Confirmation of him, to the Emperor. *Epist. Univ. Paris Editæ A. Hutten. Ann. 1520.*

<sup>2</sup> Nothing is more common in the History of the Church, than the summonings and depositions of Popes by the Emperors.

<sup>1</sup> Gucciard. *Hist. L. 4.*

'In this time (of the Exarchat, that is, after Justinian's recovery of Italy) the Bishops of Rome had no Civil Power — passing their lives under the Subjection of the Emperors, without the Authority of whom, or of their Exarchs, they durst not receive, or exercise the Pontifical. And therefore their Addresses to the Emperors must be proportionably submissive, as follows.

601. Gregory the Great, who by the Romanists is made the Example of a Good Pope, in his Second Book, Ep. 62. & 65. to the Emperor Mauricius, hath these Expressions.

'He is guilty before the Almighty, who in all that he says, or does, is not clear towards His Most Serene Lords, and I the Unworthy Servant of Your Piety, If, &c. — And I, when I speak thus to My Lords, what am I but dust, and a Worm of the Earth, &c. — Power is given My Lords from Heaven over all men. I have committed, will Christ say, my Priests (or Bishops) into thy hands. And, l. 2. Ep. 64. my tongue cannot express the favour that I have received of the Almighty, and of the most Serene Emperor, My Lord. And, Ep. 52. I have sent him to the Feet of My Lords.

And yet Gregory speaks boldly enough to him, when he reproves him as his Confessor, L. 2. Ep. 64. And, L. 6. Ep. 11. to Anastasius, Bishop of Antioch, — 'All that are advanced into Holy Orders, ought always to give thanks for it to Almighty God, and always pray to God for the Life of our most Pious and most Christian Lord the Emperor.

## The Application of the Characters of Lib. IV.

Pope Agatha, Concil. 6. *Aff.* 2. and 4. tells the Emperor 'That he gave ready obedience to the things that were commanded him by the Sacred Letters Patents of his most Clement Fortitude.---And that again, To do his due obedience to the Emperor, in making the Bishops of those parts Address themselves to the Most Pious Feet of his Goodness.--- calls Rome the Servant City of his most Serene Empire---often uses--- according to your most Pious Command.---And---we beseech you upon the bended knees of our Soul.

800. *Ado Vicenensis in Chronic. An. 798. Aimois. l. 4. c. 90.* Refute the Coronation of Charlemagne by Pope Leo.---And that after the Acclamations of the People, He was adored by the Pope after the manner of the former Emperors.

And Salzman, in *Epistolam ad Parentes*, Explains what is meant by the manner of the Ancient Emperors. He says, 'That *As Servants, they kissed the feet of their Masters.*

*An. 854.* Pope Leo the 4th writes to the Emperour Lotharius, 'That he observed His and his Predecessors Commands; and should always ob-serve them. *Disf. 10. c. 9.*

*An. 1153.* Pope Adrian the 4th, 'Together with all the Cardinals and Clergy, send to the Emperour Frederick, and acknowledg him Lord, and Emperour of the City, and of the World, *Urbis & Orbis, Rodericus de Gestis Frederici. l. 1. c. 22.*

*Paulus Diaconus de Gest. Longobard. c. 37.* who was near those times--- *Phocas*, says he, at the request of Pope Boniface, did Decree, That the See of the Church of Rome should be the Head of all Churches; because that the Church of Constantinople did write it self the first of all Churches. See Note <sup>b</sup> on this Chapter.

<sup>m</sup> Boniface the 3d did so far acknowledg this Title of Universal Head, to be the Emperour's favour, That he has the Emperour's grant for it proclaimed at Rome, in a Council of 62 Bishops. *Platina in Boniface 3.*

*Sigenius* says, That Boniface sent an Embassy to *Phocas* to desire it; by which means he obtained that Decree.

<sup>n</sup> The Contest about the Universal Headship appears plainly to have continued from the Order of the Council of Chalcedon, for the place of the Patriarch of Constantinople.

The Law of the Emperors Leo and Anthemius, *l. 16. c. in fin. de Sacros. Ecclis.* for the superiority of the See of Constantinople, was soon after that Council.

*Pelagius* the 2d. condemns *John*, Patriarch of Constantinople, for that claim, and so does *Gregory* the 1st. after him. See Note <sup>b</sup> on this Chapter.

*Platina* says in *Boniface 3.* 'Though his pretentions were not always obeyed, yet there has ever since that time been a Schism betwixt the Greek and the Latin Church.

*Bellarmin. in Prefat. in lib. de Pontifice.* 'The Greeks opposed (the Popes Supremacy) in the year 451. in the Council of Chalcedon, and in the year 600. declare the Bp. of Constantinople, Universal Bishop.

<sup>o</sup> *Cuspinian*

## Cap. 5. The Beast in the Revelations.

<sup>o</sup> *Cuspinian de Casaribus*, p. 140. *Mauritius* wrote to Pope Gregory, 'To obey *John*, Patriarch of Constantinople, as if Head Patriarch of all others.

<sup>p</sup> *Canon. 3. Concil. Lateranens. 1.* 'The Secular Powers are enjoined to take an Oath to prosecute Hereticks, to the Rooting them out of their Territories --- And those Princes that neglect to do thus, are to be Excommunicated, and their Subjects Absolved of their Oath of Allegiance to them; and their Lands to be exposed to the Seizure of Catholics.

See Note <sup>c</sup> and <sup>f</sup> on Chapter 4. The Council of Milan and Arles, send to their Emperours to make their Decrees effectual.

*Aeneas Sylvius*, afterward Pope Pius 2d. Epist. 1. 53. 'We are all of the same Faith with our Princes; If they were Idolaters, we should be so too; and should deny, not only the Pope, but Christ himself also, if the Secular Power did but press us to it.

*Ordo Frisus. in prol. l. 4. Chronic.* 'There are two persons set up in the Church, The Sacerdotal, and the Regal; the one to execute the Ecclesiastical Censures by the Spiritual Sword; the other carries the Material Sword to execute the Secular Sentences. And as Spiritual possessions are under the jurisdiction of the Spiritual Sword; so are the Dignities of this World, as Dutchies, Counties, &c. under the jurisdiction of the Material Sword.

<sup>q</sup> *Goldast. Polit. in Imperial. H. 1. pag. 72.* Speaking of the Installation of the Roman Kings, or Emperours, 'They do then require an Oath from the Supream Monarch of the whole World, To defend the Roman Church, to exterminate Hereticks, and to secure the Dignity of the Pope by all manner of ways.

*Glabor. l. 1. Histor. in fine. Benedict* the 9th made this Decree, 'That none should be called, or taken for Emperour, but He, whom the Pope for his good behaviour shall make choice for a fit person for the Commonwealth, and upon whom he shall set that Imperial Crown, which is a Golden Apple set with Jewels; and a Cross in the middle of it, viz. To denote the end of his power to be to defend the Church.

And such is every Imperial Crown of every particular Prince.

*Clementina unica de jurejurando*, Gives the Oath that the Emperour takes to defend the Rights of the Church.

<sup>r</sup> *Gregor. 7. Ep. poll. 18. l. 6. Richard*, Prince of Capua, takes this as part of his Oath to the Pope --- 'I will acknowledg the Emperour Henry for every thing else, and will Swear fealty to him, when I shall be exhorted to it by thee, or thy Successours, always with the exception of the Holy Church, &c.

And it is the general practice of that Church, in case of the Emperour's failure of this Defence of the Church, or in case of Heresie contrary to it, He is to be deposed.

<sup>s</sup> This appears from the Oath that all the dignified Clergy of the Church of Rome take at their Creation; the form of which is thus set down, *Lib. 2. Decret. Tit. 24.* 'I N. N. by the Grace of God, and of the Apostolick See, Bishop of &c. will assist for the retaining of the Roman Pa-pacy,

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cy, and the *Regalia* of St. Peter, and to the maintaining them against every Man; I will take care to preserve, encrease, defend, and further the Rights, Honours, Priviledges, and Authority of the *Roman* Church, of our Lord the Pope, and his Successors; I will prosecute, and suppress to my power, all Hereticks, Schismatics, and Rebels against our Lord the Pope.

Add to this, the Oath that the Emperour and Kings take at their Coronation to defend the Rights of the Apostolick See, and then the Papal Authority seems to be the sole Head of the Image, and the inspirer of it.

*Malvenda de Antichristo*, Pag. 434. Let it therefore be taken for clear and undoubted, which all the Fathers did unquestionably teach, That this number of the name of the Beast 666, does not relate to either the birth, or death of Christ, or to any kind of duration, or space of time; but that it is to be the real name of Antichrist—And he there mentions *Romanists* and *Latines*.

*Alexsar* in c. 13. *Apoc. de Caractere B. stia*.—The Mark, says he, is not here any thing distinct from the number, and the name, 1. because it is said the Mark, or the Name, or the Number of the Name, which does not intimate three distinct things, but only three distinct Names of the same things. 2. Because Chap. 20. *Apoc.* it is said, That all that had not received the Mark of the Beast, did Reign with Christ, where the Mark includes in it the Name and Number. 3. Because Chap. 14. 9. It is said also of the punishment of the followers of the Beast, That it was to those who should receive the Mark, where all that had the name and the number are also comprehended.

He there also adds, 'That it was the Custom for Soldiers to receive the name of their Prince in their Skin. So *Vegelinus*, l. 1. c. 8. and l. 2. c. 5. Soldiers are Lifted by being pricked in the Skin with the name of the Prince or General. So *Lipsius*, l. 1. c. 9. Quotes *Justinian's* Code for it, *St. Augustine*, *Chrysostom*, and *Prudentius*.

The Society of *Bacchus* were thus marked with an Ivy-leaf.

*Ibid. Alexsar* against those, who would have this name to be different from all things that were then known. — *Ænigmata*, says he, or dark Riddles are made for that end, not that things before unknown should be known by them; but that things before known, should be concealed in the dark terms of the Riddle from those to whom the Riddle is given to be revealed. This Truth is so clear to me, that I cannot sufficiently admire those, who fancy, That this Number 666 was here given to signify a name, that was before unknown to the Church; and he quotes *Arcturus* upon this place to the same purpose, — That thereby was signified, that the great things there mentioned about the Beast, did not relate to things whose Names were unknown; but to a Name then very well known.

\* The same Author shows, That *Latins* is to be read with an *ei* Diphthong, and quotes *Mekerrius*, who says, That the indifferent Vowels, or *Vocales ancepiter*, are used by the Ancient Greeks to be doubled in the pronunciation (or to be made long like Diphthongs) and cites *Augustinus de Numism.* and *Lipsius de Antiqua Pronunciatione*, Cap. 8. who

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who there shows, that the *Romans* formerly did write *I Vowel* by *ei* Diphthongs.

\* The effect of the Papal Excommunications for this purpose, does appear from the Bull of Pope *Martin* the 5th. in confirmation of the Council of *Constance*, and to be found at the end of it, — Which commands all Emperours, Princes, Lords, and all Civil Magistrates, as well as Ecclesiastical, to expell all Hereticks out of their Territories, not to suffer them to make Contracts, or to exercise any kind of Merchandize amongst them.

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CHAP.

## The Application of the Characters of Lib. IV.

## C H A P. VI.

*Under the name of the Beast, is comprehended all his under-Agents in the same design. How the ten Kings give their Kingdoms to the Beast. How the Character of speaking like the Dragon, can agree with a Christian Bishop: It cannot be any thing else.*

THE particular instances explained in the former Chapter, do clearly show, that the exercise of the Power of the false Prophet, does in all the parts of it regard the Beast, as the principal concern of his design.

The *Worship*, that he promotes, is the *Worship of the Beast*. The *Image* that he causes to be made, is an Image made in honour of the Beast it self: And the *Worship* that is given to it, is because of its being the Image of that Beast that was deadly wounded, and was healed again. And the mark, name, and number of the name, is the name of the Beast, by which all Men were to own themselves the peculiar slaves of the Beast: And this is no more than what the Character of that Power, which the false Prophet did exercise in all these ways, does plainly intimate to us; for it is said to be the Power of the Beast it self, exercised before him: And therefore must the exercise of it be only upon his account; and those that were employed in it, were therefore but his Ministers, and Instruments in it.

All which does signifie to us, That the *Supremacy of the Pope*, the *Infalibility of the Church of Rome*, the *blind Submission* and *Veneration* that is paid to it, the *taking the name of a Roman Catholick*, the *confining of all the publick Offices of Religion* and *Devotion to God*, and of the lively Oracles of God, to the old *Roman Language*: That all these things are done in honour of the Universal Imperial Power of the *Romans*, or of the Empire of the City of *Rome*; and that in the time of the Imperial Authority over *Rome* restored by *Justinian*: And therefore are all these things signified to be the *Worship of the Beast*, under the last Ruling Head; because it is not a *Civil* honour that is given to this Empire, and the Head of it; But the giving them

## Cap. 6. The Beast in the Revelations.

them the *Prerogative of Almighty God*, the Power of setting up a *Spiritual Authority*, which shall give Law to the Consciences of Men, according to their own will and pleasure, and shall have the Spirit of God confined to their Arbitrary proceedings; and the *Curfes of God* to dispose of at their will, against all that dissent from them.

The Beast therefore is the final Object of all the *Worship* and *Honour* that is given: and therefore does generally comprehend in it all the under-Actors and Instruments in this Design, where he is mentioned alone.

N. B.

Thus in the 17th. Chapter of the *Revelations*, there is no mention of the false Prophet, or of the *Image*, but only of the Beast, and of the magnificent appearance of his Empire under the name of *Babylon*. And therefore by the Beast must there be understood all his Ministers and Instruments joyned with him, according to the nature of the several Characters that he is joyned with.

As in the time of the *Mayres of the Palace in France*, by the name of the King, must many times be understood the will of those *Mayres* to the prejudice of the Royal Authority, because it was the King's Power that was exercised by them: And all the Honour and Obedience that they had, was upon the account of their being authorized by him. So also do the Actions and Honour of the false Prophet, and the *Image*, go under the name of the Beast in that Chapter, tho in reality they have been much to the diminution of the Imperial Authority.

It is enough to qualifie them, to be comprehended under the name of the Beast, that they concur with the Beast in his great design of making all the World to submit to an Ecclesiastical Authority of his own Creating, as the acknowledgment of the Honour of his Empire: For all the *Worship* that is hereby promoted, is, The Honour shown to the Imperial Power of the *Romans*, which is submitted to as the only ground for any hopes of Salvation: And that not upon the account of its being the *Catholick Church of Christ*, but for that which is at present a contradiction to it, viz. for being the *Roman-Catholick Church*.

Wherefore, when the ten Kings are said to give their Power, and Strength, and Kingdoms to the Beast, it is to be understood of their concurrence to advance the *Roman Religion*, as the Imperial

rial Religion of the Romans, which was first set up, and promoted by the Imperial Authority, and so still continues to be defended, and protected by it; and therein does the Worship of the Beast more eminently appear, because of the submission of crowned Heads to it, who have no Superior upon Earth, but God alone. For it is very difficult to understand how ten Kings can be supposed to be of one mind, and to agree to give their Kingdoms to the Worship of any Power upon Earth, but only in this way of an Uniformity in a common Religion, which is set up by the Will, and to the Honour of another.

And here it is to be observed, how exactly the Prophecy, and the Event, do agree with one another in respect of the Order, which is observed in the Text. The Beast is described as beginning the Scene first, and setting the design on foot: And the false prophet and the Image come in afterwards to perfect and accomplish it; which was very punctually verified by the beginning of the Universal Monarchy of the Church of Rome under the Imperial Authority, and the advancement of it into a perfect Tyranny by the Roman Hierarchy. So that after a while, the False-prophet seems to take the power of the Beast out of his hands, and to exercise it before his face; and then the Beast had little to do himself in the management of it, and seemed only to give Authority to what was done by others; which is also now manifest from the common course of the Roman Church in their proceedings against Hereticks. They judge, condemn, and pronounce sentence against them, and then deliver them over to the Secular power, who are the executioners of the Sentence. All that the Civil power does in it, is but to follow the commands of the Church, and to strike the last stroke only, which is all that can make them be said to have an hand in it.

And tho' it must be confessed, that the Secular part in it, is that which does the most effectually persuade to the worship of the Beast; yet it is plain, That the Church is the principal Agent in that also; because they overawe the Civil Power into compliances with them, which does very naturally answer the power of the Image in the Prophecy, to cause all those who would not worship it, to be killed.

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The False-prophet is the Head of this Image, and so is the chief manager of this Church-Tyranny; and therefore is it accordingly said of him, That he spoke like a Dragon, or like that Red Dragon in the 12th Chapter just before, and found to be the Devil raging against the followers of the Lamb.

If any one should question, whether so dreadful a character of a Beast speaking like a Dragon, or like the Devil, can belong to a Christian Bishop of so great eminency in the Church of Christ, as the Bishop of Rome is; he may easily be satisfied, if he considers, that by his description he ought to be nothing less than such a person. For that he must be the Head of a Roman Church extended over all the World, has been shown from his Character of being a Church-Head over the same extent of dominion, that the Beast did Rule in. For he exercised all the power of the Beast: And then, that he must have the show of the chief Head of the Christian Church, appears from his having Two Horns like a Lamb. For the signification of a Lamb, all over the Book of the Revelations, is nothing but the person of Christ. It would indeed have a more plain reference to the other mentions of that word, if it were said, like THE Lamb. But we have Grotius's Authority for it upon this place, which in Criticism is of the best account, when Impartial, That nothing is more ordinary in Scripture, than to omit the Article of reference before a word, which should denote its relation to the former mentions of it, where yet the sense does shew it to be necessary to be understood.

It appears then from the description of him, that he must be, as it were, a Vice-Christ, or pretend to be the Vicar of Christ, which is the same, as both of them are also the same with an Antichrist.

Besides, this Beast thus described in one place with Two Horns like a Lamb, in the other Chapters is called the False Prophet; To acquaint us, that the Horns of the Lamb were but the outward show of the Christian Spirit. So that if we put these two Characters of him together, and then add the other of his speaking like a Dragon, and consider that the name of a Dragon is very ordinary in this Book, and that it every where else relates to the representation of the Devil in the 12th Chapter just before this, as a raging Red Bloody Dragon; What can more manifestly denote him to be. A False Prophet in Sheep's clothing, but inwardly,

Rev. XIII. *wardly a Ravenous wolf?* How could this have been more clearly expressed in a Prophecy, where the *Lamb* and the *Dragon* are in a very peculiar manner, and very commonly restrained to signify *Christ* and the *Devil*? And what could more openly show us the difference betwixt the *Dragon* in the 12th Chapter, and the *Beast* in the 13th. tho both enemies to the Christian Church in the same Seven Headed, Ten Horned Empire, or better satisfy us why there needed two different figures of *Dragon* and *Beast*, to signify those two kind of Hostilities against the Church of *Christ*?

For by this it appears, that the *Beast* and the *False Prophet* were to be in outward appearance the most directly contrary to the *Dragon*, that could be, and even to look like *Christ* himself; and therefore that this *False Prophet* must really be such an one of that Kind, as our Saviour calls *a False Christ*, or a false pretender to be his Deputy, and Vicar upon Earth; The Character of which kind of *False Christs*, and *False Prophets*, in being able to deceive the very elect by their great Wonders and Signs, is just the same with the power of this eminent *False Prophet* for doing great wonders also, for deceiving all those that dwell upon earth by the Miracles which he had power to do.

Wherefore the speaking like a *Dragon* in this *False Prophet*, with the appearance of a *Lamb*, must signify his speaking or commanding under the vizard of the Vicar of *Christ*, the same kind of acts of Cruelty and Tyranny for an Idolatrous worship, which the *Red Dragon* was active in against the *Woman* in the Chapter just before. The profession of Christianity is now we see so far from excusing the Bishop of *Rome* from the Character of the *False Prophet*, That it is necessary for him to be a more eminent Professor of that Religion, than any other person in the Church, to be capable of having it applied to him.

And the enforcing of false-worship by all the Arts of Cruelty, under the pretence of the Authority of *Christ*, does therefore fill up the whole Character that is given, of his having the Horns of a *Lamb*, and speaking like the *Red Dragon*; for nothing does more resemble the nature of the *Devil*, than Antichristian Tyranny under the Mask of Piety.

Well therefore may the *Dragon* be said to give his power to the *Beast*, since the *Devil* may be safely enough supposed to inspire this design of carrying on this Adoration of the *Roman Power*, and

Rev. 13. 14.

Rev. 13. 2, 3.

and of that Church, by force of Arms, and sanguinary Laws, like the Reign of the *Red Dragon* in the time of Heathen persecution described in the Chapter just before.

By this may be understood the true meaning of the casting down of the *Dragon* with the Seven Heads and the Ten Horns, out of Heaven, in the 12th Chapter. For as that Figure has the proper mark of the *Roman Empire* in the Seven Heads; so must it be the *Devil* inspiring the *Roman Empire* to bloody Acts against the followers of the *Lamb*, who are said to have overcome him by not loving their lives into the Death: Wherefore the casting down of the *Dragon* out of Heaven, can signify nothing else, but the mortifying of the Pagan Power against the Christian Church, after the conversion of the Imperial Head to the Christian Religion.

For since the *Beast* is found to arise with *Justinian*, and the fall of the *Roman Dragon* is in the Text described to be before the time of the *Beast*, and yet to be after the time of *St. John*; the *Dragon* can be no other raging power of the *Devil* reigning at *Rome*, and Tyrannizing over the Christian Church, but only the *Devil* raging in the Heathen Emperors before the Conversion of *Constantine*. From the time of *Constantine*, to the Reign of *Justinian*, there was no such *Roman Tyranny* exercised against the Christians, that had the least show of so dreadful an appearance; and whatsoever any professed Christian Emperors might do in that kind, must be under the appearance of the qualities of the *Lamb*, and so be another *Beast* different from the *Dragon*; It is certain, that at this appearance of Christianity upon the Imperial Throne, this Prophecy was apprehended to be so plainly fulfilled, That *Constantine's* Effigies was set up in publick over his Palace-Gate, trampling upon a wounded *Dragon*, which, says *Eusebius*, was done to signify his conquests of those Tyrants that oppressed and persecuted the Church, at the instigation of the *Devil*, in allusion to the Books of the Prophets, where the *Devil* thus raging against the Church, is called a *Dragon*. And *Constantine* himself in his Epistle to *Eusebius* for the repairing of the Churches, calls his conquest of *Licinius*, who was the last of the persecuting Heathen Emperors, The foiling of the *Dragon*, and the restoring of Christian Liberty to all Men.

By the same reason, whatsoever is expressed to follow the *Dragons* fall, and to be before the rise of the *Beast*, must be understood.

Rev. XIII.

V. 9.

V. 12.

Lib. 3. c. 3. de Vita Constantini.

Secret. l. 1. c. 6.

Rev. XIII.

Rev. 12. 15.

derstood of the Roman Empire turned Christian before the time of Justinian; and therefore the Dragons casting a flood of water out of his mouth to carry away the Woman with it, must be understood of some great inundation of multitudes of Pagan people upon the Roman Empire, that was able to have carried away, and to have buried the true Church in it. For waters are interpreted to signify multitudes of people in the 17th Chapter; A Flood therefore must denote some very extraordinary overflow of such multitudes; And was there ever any thing more exactly answerable to this, than that prodigious inundation of barbarous Nations over all the Western Empire, presently after the full accomplishment of the Victory of Christianity over Heathenism about the times of Theodosius? St. Jerome describes those times, with the characters of the last dismal state of things, which should be the forerunners of the end of the World.

V. 16.

The swallowing up of this flood by the Earth, to help the Woman, can thereupon be nothing else, but the Leagues that were made with these people, with the several allotments of habitation to them within the bounds of the Roman Empire, as one people with the Romans; and their entrance thereupon into the Church. And thus comes the Roman Empire to appear with Ten Kingdoms in it, shown by the Ten Horns; and this was the helping of the Woman, because the Church by this got her freedom and peace, and gained these Barbarians to her.

Rev. 12. 17.

But the Dragon is said to be still in great fury against the Woman, and therefore went to make War with the remnant of her seed, which keep the Commandments of God, and have the Testimony of Jesus Christ; where we may observe a plain distinction made betwixt the Seed of the Woman: The Warr, that the Dragon makes, is with that part of her Seed, which keep the Commandments of God, and have the Testimony, or are the Witnesses or Martyrs of Jesus Christ; which intimates, that the Rest of her Seed should depart from the Commandments of God, and from the truth of the Gospel of Christ.

By this we have a new scene opened about the enmity of the Dragon against the Church; The Time of it is after the Settlement of the Divisions of the Empire in those Kings of the Barbarians, signified by the swallowing up of the great flood by the earth, That is, after the rise of the Ten Kings in the Roman Empire; and the party against whom this War is carried on,

are

Rev. XIII.

are the Godly Seed of the Woman; not against all her Seed, but against those only, who keep God's Commandments, and are the Witnesses or the Martyrs of Jesus, or as they are elsewhere called, The Witnesses in Sackcloth.

How this was brought to pass, That which does immediately follow this design of the Dragon, does inform us: For immediately upon it, appears a Beast with all the same Emblems of the Roman Empire, that the Dragon had; and to him the Dragon is said to give his Power, and his Seat, and great Authority; And thus does the Dragon fulfill the intention that he had just before, to War with the chosen Remnant of the Womans Seed: He does not appear himself in it, but inspires another set up in his place to do it. By which it is evidently signified, That this new war with the dutiful part of the Womans Seed, is not managed by any Roman Power, which is openly known to be the professed Enemy of God, and of the Christian Religion, as that Government of the Empire was, which had the open appearance of the Devil's management in it; And if it were not such a Power that should appear like an open professed Enemy of the Christian Religion, it must be such as must profess that Religion; and out of a pretended zeal to it, exercise all the Tyranny of the Devil, or Dragon, against the true professors of it. For all the great business of the Beast, is Religious worship; and if that Religion be not professed enmity to the Christian (because that would make it the open show of the Dragon, as it was before his fall) It must then be a zealous outward profession of the Christian Religion, to persecute and to destroy the true maintainers of it.

Rev. 13. 1.

V. 2.

This does determine the time of the first settlement of the Woman in the Wilderness, for the space of a Time, Times and an half. For tho it be said, Chap. 12. 6. That She fled into the Wilderness; yet it is not there said, that she was settled there; but only, that she had a place prepared for her there, to be fed for One Thousand two Hundred and Sixty days: And besides, after many great Actions intervening, she is said at the 14th Verse to be but then in a condition to fly into the Wilderness; and after she was flying thither, the Dragon cast out a flood after her, and hindered her settlement there, till that was swallowed up; and therefore did her Time, Times, and Half-time, begin but just at the same time with the Dragon's persecuting

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the remnant of her Seed, which was just at the first rise of the Beast, and so confirms the Synchroism of the Woman and the Beast for their whole time.

We are therefore now to enquire from the History of the Christian Church, how it can be said, that from the time of Justinian, all the true Professors of the Christian Faith, were forced by Tyrannical usage to worship the Will of the Christian Roman Emperors about matters of Religion, thereby to fit the Characters here given to the Beast, to the Imperial Head restored in the West?

And thus we find, that at the Time that the Christian Church (The Woman) was secured in the Two Imperial Seats of the East and West (the two Wings of a great Eagle) from all the inundations of Pagan people (or from the face of the Serpent) The Devil did then set up persecution in the Roman Throne, against the true and faithful Members of the Christian Church, (The Remnant of the Seed of the Woman, which keep the Commandments of God) while she herself was in the Wilderness, or in a place of security.

#### References to the Sixth Chapter.

**C**ornelius à Lapide, in c. 13. *Apo.* v. 11. 'The Two Horns (according to Josephus Antiquities, l. 2. De temporibus Noviss. c. 17.) are the Ensigns of the Episcopal Dignity, viz. the Mitre, or the Episcopal Crown. It should seem therefore by this, That this false Prophet should be some Apostate Bishop, a great pretender to Religion. — It is not therefore the Pope, but some other Apostate that is here set out, who shall thoroughly abuse these Horns of Christ (the Lamb) to propagate the Party of Antichrist. — And before, when he had reckon'd up the several opinions about the 2d Beast, — In the fourth place, says he, the best opinion is that of Irenæus, Origen, Ribera, Vigna, and others, who by this Beast understand some Eminent Preter of the Church, the forerunner, and Preacher up of Antichrist.

Vigna, in c. 13. *Apo.* v. 11. after the mention of the opinion of others; But Andreas Casariensis, and Irenæus, to me seem to have been much more in the right, who understand by the 2d Beast, some Eminent Preter, the Preter of Antichrist; The Armour-bearer of Antichrist, as Irenæus.

2 Ribera.

Ribera upon this place of the *Apocalypse*, after he had pleaded for the indefinite signification of *de quibus*, from the absence of the Article, concludes, — 'But yet this which I have said of Articles, is not always observed by the Greeks.

Alcasar upon the same, 'The Article is wanting, and yet it is an allusion to the Lamb, Cap. 5.

Malvenda de Antichristo, pag. 148, quotes Irenæus for making Antichrist a pretender to be Christ upon Earth. And Laſtantiuſ affirming, that he should falsely pretend himself to be Christ. And pag. 149. says, That it is the consent of the Fathers, That Antichrist shall take away Idols — And shall set himself up in the Temple of God, as Antiochus Epiphanes had his own Image put into the Temple at Jerusalem, who yet worshipped his own Country Gods, and obtruded them upon the Jews. He contends indeed, That the Temple of God, in which Antichrist must sit, is the Temple of Jerusalem. But Pervius the Jesuit upon the 7th of Daniel, quotes Theodoret, Damascene, and others of the Fathers, interpreting it of the Christian Church: For that, says he, is the only true Temple of God. And then Antichrist must be like Christ the Head of the Church.

And, pag. 151. Malvenda shows how Antichrist shall pretend himself to be true God, according to the agreeing sense of the Fathers, viz. As Nebuchadnezzar, Alexander the Great, and Julius Caesar; the latter of which did certainly do no more than order himself a like worship with the gods. And Antiochus Epiphanes, who is made the Type of Antichrist, did set up the Statue of Jupiter Olympius in the Temple, as well as his own: And is said by Malvenda, to have Consecrated the Temple of Jerusalem to Jupiter Olympius, and the Temple on Mount Gerizim to Jupiter Hospitalis. It is not therefore necessary, according to Malvenda, that Antichrist should set himself up as the one supreme God, or Christ.

Irenæus, pag. 483. Edit. Erasmi de Antichristo. — Of whom the Apostle 'in the 2d Epistle to the Thessalonians: — He shall sit in the Temple, endeavouring to show himself to be Christ.

Bellarmin also says, Lib. 1. de Pontif. cap. 1. 'That by the common agreement of all Christians, Antichrist is understood to be some Eminent False Christ.

See Malvenda Not. præd. And the Fathers agree — 'That Antichrist shall take away the Worship of Little Gods, See Irenæus, Not. Præd.

Arctas, in P. 11. c. 13. *Apo.* Two Horns of the Lamb — 'because he shall feign himself to be kind and benign, that he may deceive.

Idem, in v. 14. He doth Miracles, That Antichrist might be thought to be Christ.

Vistorinus in v. 15. cap. 12. *Apo.* 'The Waters which he cast out, do signify the Army that followed him.

## The Application of the Characters of Lib. IV.

*Ribera* on the same place; 'Interpreters agree, That by the *Waters*, Persecution (that is, of *multitudes*) is understood.—The Devil sent an Army to Persecute the Saints that fled into the Wilderness. *Sabo Tyconius*—He cast out *Waters* after her—That is, the Violence of Persecutors.—*And afterwards*—It signifies an Army of Persecutors.

*Andreas*, *Primatius*, *Haymo*, and *Aubertus*, say the same, and quote that of *Psalms* 122.—'When Men rose up against me. To which may be added many other places in the *Psalms* concerning the Floods, and Water-floods.

## CHAP.

## Cap. 7. The Beast in the Revelations.

## CHAP. VII.

*The particular point of the first date of the Rise of the Beast, enquired after in order. The first conception and progress of the chief Malignity of the Beast. It entred with Theodosius, and was sealed by Justinian: And appears to have been the enforcing of Universal Conformity by Penalties able to make the generality of the World to comply against their Consciences. Justinian's peculiar Talent in the setting this Method for Conformity.*

FROM the former Account of the over-ruling Authority of the Christian Emperors in all Church-Affairs, and of the great veneration which they had for the Councils assembled under them, it is obvious for any one to conclude, That they lay very open to the danger of requiring *Divine Honours* to be given them. For this must needs make them very apt to command many things (which God has left free and undetermined) to be received for Points of Faith necessary to Salvation, as inspired by the *Holy Ghost* in Council. And it is evident, that in such a case, the will of him that enjoins such things, is taken for the Will of God; and so he may very well be said to require the Honour of God to be given to his own will.

One cannot but think it very probable upon this account, that such a kind of Worship, as is called the *Worship of the Beast*, was sometimes enjoined before the Rise of the Beast, since there were many *Erroneous* Councils before that time; And, it may be, many things in *Orthodox* Councils made to be Inspirations of the Holy Ghost, and pressed upon the Consciences of men, as *Divine Oracles*, necessarily to be obeyed, which were but the mere Arbitrary-Injunctions of men.

But yet, though the same kind of Worship might have been commanded before his appearance, yet it could not be the *Worship of the Beast*, till it was the owning of the Roman Authority for the Will of God in those particular Circumstances of Antichristian Idolatry.

Idolatry, and Tyranny, in which it is described to be all over the Prophecy; And this it came not to be, till it was the worship of the last Ruling Head, in the midst of the several divided Kingdoms of the Roman Empire, according to the description of it in the show of the Figure: Chap. 13. 17.

And besides, there is one peculiar circumstance in the worship of the Beast, which was never fulfilled till the time of his Reign; and that is, an actual conformity of all the whole world to it. How peremptory soever the command for that Worship might be before, yet it will appear, that it could not long obtain amongst all those that were of a contrary judgment, before the settled establishment of it at the new return of the Imperial Government in the West.

The reason that I give for this, is, because the Laws and Commands of the Emperors for Uniformity, either had not before that time any penalties in them sufficient to make all the world to comply with them, or were hindered from any settled continued execution of them. The Penalties annexed to their Laws for Conformity, were generally either nothing but *Anathema's*, which Dissenters would not value, or deprivations of Clergy-men, and Military men; And the pulling down, and confiscating the publick Meeting-place, or prohibitions to all men against coming into the Imperial City: And there was no force in these Penalties for an Universal Conformity; And the Commotions in the Western Empire would not allow the other severe and more general Penalties to have any constant effect.

We see *Honorius* soon after, alledging this reason for his renewing his Commands for the terrifying of Hereticks, viz. 'because he was then delivered from the fear of *Attalus* the Tyrant, and *Alaricus* the Gothic King. Now, says he, that the Oracle is taken away, by whom they were encouraged to the exercise of their Heretical Superstition, Let all the Enemies of the Holy Law know, that they shall be punished with Banishment, and also to blood, if they will dare to meet still in publick. *Heron. Rubens. Histor. Ravennat. lib. 2. pag. 78.*

Wherefore it can never be thought that there was any thing of this General Conformity in the 4th, or 5th Centuries, either in the Reign of the Orthodox, or *Arrian* Emperors. *Constantine* seems to have gone as high in his Commands as most that came after him, till the time of *Theodosius*: We have <sup>a</sup> in his Edicts, and

and Epistles, all the great apprehensions that the World had of General Councils, as immediately inspired by the Holy Ghost, as the only Warrants for Unity and Uniformity, and as vested with a power of denouncing the Curses of God upon Dissenters; We find there the suppression of all their Conventicles, the deposing of dissenting Bishops; and which seems more terrible than any thing that we find in his Successors, the penalty of death threatened to those that should conceal any of *Arrian's* Books, and not deliver them up to be publicly burned; but there was nothing in all this, that did oblige the generality of the *Arrians* to Church Communion.

The Laws of *Theodosius* were indeed something more severe, and of more force for a general conformity <sup>a</sup> to the Roman Church. But whatsoever force these Laws might have, yet we may be sure, that the inundation of the Barbarous Nations (who were generally *Arrians*) all over the whole Empire a few years after, must necessarily put an end to that General Uniformity.

*Socrates*, who lived in those times, does indeed tell us, That as *Gratian* before him had granted a general Toleration, so *Theodosius* constrained none of the Sects to be of his Communion, but gave them the free exercise of their Religion in publick without the Walls of the City.

But *Sozomen*, lib. 7. cap. 4, and 5. and *Theodor.* 5. 15. asserts the quite contrary of *Theodosius*, that he made Decrees for punishing the *Arrians* with the greatest Severities. To the same purpose *Philostorgius*, l. 9. c. 19.

If indeed we come narrowly to search into the Laws of *Theodosius*, *Arcadius* and <sup>a</sup> *Honorius*, one may very reasonably question *Socrates's* fidelity in this account of those times; However, the Confusions of the Empire by the Inundations of the Barbarians, till the fall of the Western Empire, may with all reason be judged to have given a continual interruption to the execution of the severest Laws of this kind, at least to that general Conformity, which is made the Character of the Power of the Beast; And then, the momentary appearance of this Power of the Beast for so inconsiderable a time, can be taken for nothing, but his endeavour to appear, and which upon its first rise was immediately crushed.

<sup>a</sup> *Honorius ad. Heraclian. Com. Africa, An. 411. Sciens omnes Sanctae legis inimici plectendos separatim & proscripiendos, si ultra convenire in publicum tentaverint.*

## The Application of the Characters of Lib. IV.

It is certain, that the *Ephesine* Council, not long after the time of *Theodosius*, had made an excellent provision against any incroachment of any one part of the Christian Church over the rest; so that though there might be some irregular exercise of the Imperial Authority, yet whenever any considerable Diocese should have stood up for their Liberty, though against the Roman Church, they had a right to plead for it from that Council.

In this estate did things continue till the fall of the *Western* Empire, and then the *Arrian* Gobs being the Masters of *Rome*, and the *West*, there was a composition betwixt them and the *Eastern* Emperors for a mutual Tolleration of *Orthodoxy* and *Arianism* in their respective Jurisdictions; And before that, had the Emperors *Zeno* and *Anastasius* contrived a form of Faith for a Comprehension and Union, and did connive at a general Liberty of Conscience.

But the Emperor *Justin*, after them, begins the Project of an *Universal Conformity to the Roman Religion*. At the solicitations of Pope *Hormisdas*, he makes an Union betwixt the *Greek* and the *Latin* Church, which had been in a Schism against one another near forty years; After that, in Pope *John's* time, sets out several Edicts against the Hereticks, and heavily persecutes them; so as even to suppress all kind of Heresie throughout the *Eastern* Empire: But he was forced by *Theodorick*, king of *Italy*, to desist; and so his Design came to nothing.

But however, there was so good a Correspondence by this means settled betwixt the Emperor, and the Bishop of *Rome*, for that common Interest, that the Emperor submits to be crowned by the Pope, which was the first Example of that kind, and got the name of *Justin the Orthodox*, for his Piety to the Church.

This good Correspondence betwixt the *Secular* and *Ecclesiastical* Power of *Rome*, was the only means to carry on an *Universal Uniformity* in the *Roman Religion*. For the Imperial Authority was now confined to a very small Jurisdiction, and the rest of the Empire was divided into several Kingdoms, which had no other *Secular* Sovereign to command them, but their own particular Kings. There was therefore no other way of reducing them all to one Religion, but by the advancement of a *Spiritual Roman* Authority to be the principle of *Unity* amongst them, whose business it should be to overawe the Conscience with the Curses

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of the Church, for the enforcing the execution of the Imperial Penalties.

For as the Imperial Laws were for every thing else the standing Laws of these divided Kingdoms, so the only way to make their Edicts and Sanctions of Councils about Church-matters to take place amongst them, was to have them confirmed and enforced by the Authority of an Universal Head of the Church. And though the Church Head seems by this to be the principal in all this Affair, yet the Temporal Penalties of the Laws, being the only certain means to effect an Universal Conformity; and this Sovereign Head of the Church himself being also a Creature of the Imperial Power to carry on his design of Uniformity in the *Roman Religion*, as has been observed; all the Obedience that is given by other Princes, and their Subjects, is really nothing; but the Worship of the Beast, or of the Imperial Religion; and they give their Kingdoms to the Beast, when they force their Subjects to submit to that Religion.

Chap. 11.

There was nothing that could make it look more like the worshipping of that *Roman* Authority, than this Submission of the Ten Kings, who were absolute in their Kingdoms, and had as much right to appoint the Laws of Religion to their Subjects, as the *Roman* Emperor had in his own Territories; But by this conformity to the *Romans*, they did seem to lay down their Crowns at the feet of that Nation, and to adore them, as the great Dictators and Oracles of the Will of God.

N. H.

There is indeed not the least appearance of so general an Uniformity at the end of the Reign of the Emperor *Justin*, who, as has been observed, was not able so much as to bring it about within the bounds of his own Territories.

But *Justinian*, immediately after him, appears in this Design like a new Blazing-star in the East, whom all the World began to be afraid of. One would indeed from a cursory view of his History, be apt to entertain no other Idea of him, than as a very eminent Conqueror, and Restorer of the Imperial Authority in the *Western* Empire. But as that made him eminent and remarkable enough to be taken notice of for the beginning, or the restoring of a new Head of the Beast, so did the great Bustle which he made in Church-matters, signalize him as much for laying the first foundation of a general Uniformity in Religion.

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## The Application of the Characters of Lib. IV.

His Contemporary *Procopius*, gives a Character of him, that shows how much the Affairs of the Church were the concern of his heart; He says of him, *That Justinian was so continually taken up with Church-men in private for the determining the niceties of matters of Faith, that he lost his best time amongst them, which he should have spent about his more weighty Concerns*; And we do accordingly find him as fierce, and severe in his Injunctions for a general conformity to the Definitions that were made about them.

In the beginning of his Reign, He sets out *an Edict concerning his Faith*, therein threatens all who should dissent from it; that they should have no manner of indulgence. And that upon the discovery of them, they should suffer the Law as professed Hereticks, which was to be banished the Roman Territories, and which was never executed upon the generality of Dissenters before. And here does his Faith appear to be made the Rule and measure of Orthodoxy to the whole Empire upon a Penalty which had terror enough in it.

This Faith he sends to Pope John for his concurrence with him in it; And tells him, *that he did it to conform all to the Church of Rome; that it was always his desire to preserve the Unity of the Apostolick See, and the state of the Holy Churches of God*; And for that purpose to bring all the Eastern Churches under his subjection, and to unite them to the See of his Holiness.

Pope John's Answer to him does repeat the same thing out of his Letter, with great thanks to him — As, that he did preserve the Faith of the Roman Church, and did bring all else under the subjection of it, and did draw them into the Unity of it.

Therein also does Justinian expressly call the Church of Rome, the Head of all Churches, and desires a Rule of Faith from the Pope for the Bishops of the East.

The Pope on the other side confirms the Emperor's Faith to be the only true Faith, and that which the Roman Church did always hold; and that *whosoever should contradict that Faith, must judge himself to be none of the Catholick Church*. And all this Inter-course betwixt the Pope and the Emperor is inserted into the Code of the Imperial Law, as the Standard and Rule for all to conform to, under the Penalty of being judged to be Hereticks, that should either deny the Faith, or the Authority of the Church: that enjoin'd it; and the Penalties against Hereticks was banishment.

Though

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Though the Emperor's Faith should be accounted Orthodox, yet the inducing such a new Penalty, which should force it upon the Consciences of all men, as so necessary to salvation, that a man could not possibly be a Member of the Catholick Church without the profession of it, was certainly unwarrantable, and the first beginning of that Tyrannizing Power in the Roman Church, which made the whole World to conform to all its Arbitrary Decrees, and to worship it with a blind obedience to all its most unreasonable Commands.

But the most publick Instances of the effects of the Emperor's zeal for Uniformity, are the Synods that were called by him. The first was that under *Mennas*, against *Anthimus*, *Severus*, and others, where after the condemnation of their Opinions, they, and all the other Hereticks with them, were banished by the Emperor's Edict, and very great Penalties, says *Evagrius*, l. 4. c. 11. *were enjoined for all such as maintained their Opinions*: This indeed was the only means to arrive at a general Uniformity, and Justinian had the first glory of it.

But this was nothing to his Behaviour in the Controversie about the three Chapters, and in the fifth General Council, as it is called, which being after his Conquests of Africa and Italy, found his Spirit in a right disposition to affect to exalt the Imperial Authority in the Church.

He first publishes a Book about those things, and passes a censure upon the three Chapters against the will and solicitations of his Clergy; then forces *Mennas*, the Patriarch of Constantinople, with the rest of the Patriarchs, to subscribe to it; sends for Pope *Vigilius*, and after much reluctance he at last gets him to subscribe with the rest.

The next year *Vigilius* publishes a Decree, in which, with a Salvo to the Council of Chalcedon, he does expressly condemn the three Chapters. Justinian not content with this, uses all means with *Vigilius*, by threats and contumelies, to condemn them absolutely without any mention of the Synod of Chalcedon; but being not able to break him to it, to shew him that the Bishop of Rome was set up for nothing but to be the Emperor's Property, and to promote a general Conformity to the Imperial Religion; Against the Pope's will he calls a General Council at Constantinople for this end; which had always been the method of the former

§ 2

Emperors

Petav. Ration.  
Temp. part. 1.  
lib. 7. c. 7.

Petav. Ration.  
Temp. ibidem.

Rev. XIII. Emperors to unite the Differences about Religion, and to make the whole Church conformable to their minds.

The Pope in the mean while declares against this Assembly, not upon the account of any claim of a Superior Authority in himself above that of the Emperor; but because he judged the Emperor's mind to be contrary to the Council of Chalcedon; And it was accounted a kind of Sacrilege to revoke any thing that was decreed in Council.

But neither could the Authority of the Pope, nor of the rest of the Clergy, hinder the Council from doing, as Councils used to do, that is, from being of the same mind with their Emperor; And so, as Justinian would have it, they condemned the three Chapters, and pronounced an Anathema upon all those who should defend them, or any part of them, by the Authority of the Council of Chalcedon: Whereas it is manifest, that in that Council, the chief of these things were particularly examined, and Ibas, and Theodoret, the Authors of these Writings, were received by the Synod as Orthodox, and the Epistle of Ibas in particular, declared to contain in it no heretical Opinion.

Here was as great an instance of Imperial Authority over a Council, as could well be given, to make them define his Will to be an Inspiration of the Holy Ghost, contrary to matter of fact. And the Pope, and his own Clergy, were sufficient Witnesses of it to the World, by refusing to subscribe to that falsehood about a thing, which their Eyes might be the Judges of in the Acts of the Council of Chalcedon.

In that Synod does Justinian also Authorize a new way of Anathemas in the Church; and that was to curse the dead, whom he judged not to have been right in the Faith, which was a practise never before heard of; And therein among the rest he curses Origen, who in his time was accounted one of the most eminent Fathers of the Church for sanctity of life, for profound Learning, and his great Services to the Church. So that if it has pleased God to pardon him, and some of the rest, their Speculative Errors, they possibly may be those Saints in Heaven, against which the Beast is said to open his mouth in blasphemy, Rev. 13. 6.

But besides this, he brings in fashion another way of cursing in the Council, which all the Rational World cannot but look upon as very strangely extravagant; and that was to anathematize all such, who did not damn all those whom they called Hereticks: Which certainly

Rev. XIII.

certainly was one of the highest Acts of Tyranny over the Consciences of the Universal Church, and which of all their Injunctions was the most difficult to subscribe unto. For whatsoever accommodating Interpretations men may find out to subscribe to a form of Faith, which they do not believe in the common sense of the words, yet they can never justify themselves in pronouncing the Curses of God upon all those who do not subscribe to it. And yet both this and the former way of Cursing was from that time continued in the Church.

Never was there before, such an appearance all at one time of a new assuming Power over the Church of God, as in the conduct of all that business of the three Chapters; inasmuch that it was generally enough taken notice of to make the worship of the Beast appear a very strange, and new thing, and to make the World wonder after the Beast, as it is said of him. The Books of Facundus, Bishop of Hermiana, against that Emperor, for these Arbitrary Proceedings, are a sufficient Testimony, what noise these things did at that time make in the World; and nothing could have made them to be so slightly passed over in History, but the greater Extravagancies of the Popish Councils that came afterwards.

That Bishop tells him, 'That it was not lawful for the Emperor to intermeddle in this manner in the Office of the Priest: shows him the Example of Uzziah and Dathan, and that none but Christ alone can have a Kingdom together with a Priesthood; That his Book was against the Decrees of the Council of Chalcedon; and that no Emperor but he, did ever before change the Decrees of a Council of his own head; bids him look up into Heaven with the Eye of Faith, and there see all those Blessed Fathers, which he had accursed, now Inhabitants of Heaven: And speaking of the like haughtiness of the Emperor Zeno—'As if, says he, the Faith of all the Churches did depend upon the Emperor's Will, and as if none must believe otherwise than the Emperor should command him to believe.

Baronius also does censure him, as guilty of great Arrogance in presuming to set forth these Decrees concerning the Catholic Faith. Anno 546.

However, we find Justinian still keeping his point against them all; he defends this cursing of the Dead in a publick Edict of the

Rev. XIII. the Confession of his Faith, and turns the Council into a Law of the Empire, *Novell. 42.* The Pope all this while, whose Authority is pretended to be so absolutely necessary to the making of a Council, declared himself *contrary* to all this, was banished for it, and so ill handled in it, that it was at last the cause of his Death. So that here was a very clear appearance of the Imperial Roman Authority in the Church, which appears to be the only soul and head of this, which is called the fifth General Council. For it could not have its name of a Council of the Roman Church from any at that time, but the Bishops there assembled, and the Imperial Authority, which confirmed it.

Petav. Ration.  
Temp. part. 1.  
l. 7. c. 7.

To pretend that it was afterwards confirmed by another Pope, and so made a Council, is to give the Pope a power to change the nature of things; For if it wanted its due Authority at that time, it must be *no Council at all*; and the Pope may as well be allowed to turn all the Religious Meetings of Bishops, that ever were, into Councils at his pleasure.

There was then nothing here, but the worship of the Beast alone, without the False Prophet to assist him. But that all the Irregularities of these Procedures are chargeable upon the Roman Church as the beginning of the Tyrannical Exercise of their Power, is manifest enough from the confirmation of this Fifth Council, by almost all the Roman Councils after.

And now came those Laws about Hereticks and Apostates, in fashion, which were always found to do the greatest service to Uniformity in the Roman Religion; and those were such as had a sufficient Penalty in them to oblige all to obey them; such as these, *'that Hereticks were not to continue within the bounds of the Roman Empire:* And Hereticks were defined by *Justinian's Law*, to be all such who did not communicate in the Church, although they did call themselves Christians; But those who were of the Church, were enjoined by another Law, to be called Catholics.

Of the same kind is that other Law against Apostates, that their Estates should be exposed to sale; and another, That none but the Children of Orthodox Parents should be capable of the right of succession to the Estates of their Parents. And *Petavius* is sufficient Authority to make any believe, that he did by an innumerable company of Edicts press the Faith and Discipline of the Roman Church. And of what nature those Edicts were to force Conformity, may be apprehended from the Character of him, which *Petavius* does

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immediately add to it, viz. That in the whole course of his life, he was eminent for Oppression, Covetousness and Perfidiousness.

Rev. XIII.  
Ibidem.

If we put all these things together, and consider that all the Imperial Edicts were generally published with the Stile of *Our Divinity, Our God-head*; and that *Justinian* does in particular turn all the Erroneous Canons of the Church into Imperial Law; And that he was the first that made the Bishop of Rome's Creation to depend upon the Emperor's Confirmation. And that he was the first that made the Primacy of the Pope, a Law of the Empire. It will not be thought to be an hard Censure of him to think, that the Character of sitting in the Temple of God, and shewing himself there as God, may be fitly enough applied to him as the first appearance of that Anti-Christian Supremacy in the Christian Church, after the division of the Empire amongst so many Sovereign Absolute Princes. It is certain, That by his Conquests of the Western Empire, and his suppression of *Arrianism* in all the parts of it, and by the conversion of the *Arrian Kingdoms in France and Spain*, about the same time, to the Roman Faith; There was a very fair Appearance of a General Submission to the Roman Religion, for which the Ten Kings are said to give their Kingdoms to the Beast, and to be of one mind, and to agree together in it.

Novel. 45.

'Tis certain, that his Example was so taking, that the design of an Universal Conformity was ever after prosecuted with great success.

*Gregory the Great*, the best Bishop that they ever had after those times, did not long after clear Egypt of the *Agnosts*, Africa of the *Donatists* and *Arrians*, and by *Gennadius*, the Emperor's Exarch, converted the *Arrian Goths*, and banished the rest out of Italy.

The Successors of *Justinian* continued also to be acknowledged the Supreme Governours of the Roman Church, and were so acknowledged by the Bishops of Rome; Their ordinary Style was, *Our Lords the Emperors*, and themselves their meanest Servants. They got indeed not long after the Title of *Universal Bishop* over all the whole Church; but it was then known to be got by the Emperor's Allowance, and Protection in it; And the very opening the Pantheon for the worship of the Saints, was wholly by the Emperor's Grant and Favour.

But

Petav. Ration.  
Temp. part. 1.  
l. 7. c. 5.

But notwithstanding this Grant, we see <sup>kk</sup> the Imperial Jurisdiction over the Councils still continuing; <sup>ll</sup> The Sixth General Synod is acknowledged in the Acts of it, to be called by the Emperor *Constantine*, to be wholly managed either by himself, or such as he deputed in his absence, to be confirmed by him, and to be made an Imperial Law by his Edict, for the observance of it. Therein also do we find Pope *Honorius* anathematized for an Heretick; But *Justinian's* Fifth Council, with all the Extravagancies of it, though called, managed, and enforced by the Emperor's sole Power against the will of Pope *Vigilius*, is there made a perpetual Rule for the Church, and of equal Authority with the first four famous Councils, which *Gregory the Great* did reverence like the four Gospels, and *Justinian's* Faith there celebrated by Pope *Agatho*, as a great Pattern.

Thus did things continue till that famous Breach betwixt the East and the West about the Point of Image-worship; and yet at that time did *Gregory the Second*, who rebelled against the Emperor *Leo Isaurus*, call him the King and Head of the Christians.

And long after that, did the <sup>mm</sup> Popes not only continue to be confirmed by the Emperors, but also to be chosen by them. But since it was necessary for this universal conformity to the Roman Worship, to be managed by a Church-Head after the division of the Empire into so many absolute Civil Sovereigns, there can be no dispute in this case about the Imperial share in the worship of the Beast, though the Papal Power should afterwards appear to be the almost only active thing in this Affair. For it must necessarily be so, to fulfil that which is said of the False-prophet, that he did exercise all the power of the first Beast, and caused the World to worship that Beast, and made men make an Image to it, which they must worship under pain of death; For the power of the Roman Church under the Pope, does exactly answer these things; and this being all done in honour of the Imperial Command of the City of Rome, makes it still the worship of the Imperial Power.

## References

## References to the Seventh Chapter.

<sup>a</sup> SEE Note the 8th. on the 2d Chapter, *Socrates*, l. 1. c. 6.

<sup>b</sup> *Euseb. de Vita Constantini*. l. 3. c. 63. To the Hereticks—'We Enact, and Command by this Law, That none of you shall dare hereafter to meet at Conventicles—and that all those places, where you were wont to keep close meetings, be demolished; provided also, that you shall not keep any—meetings, either in publick, or in private Houses, or in remote places. c. 64. And threatened their maintainers with punishments.

<sup>c</sup> *Socrates*, l. 1. c. 6. *Constantine* to the Bishops and People—'For as soon as he be taken, our pleasure is, That his Head be stricken off his Shoulders. *Sozom.* l. 1. c. 21.

<sup>d</sup> *Cod. Justinian. lib. 1. de Summa Trinitat. Theodos. Edit. ad pop. Constantinop.* We will have all the people of our Empire be of that Religion, which *St. Peter* the Apostle delivered to the Romans; and which it is manifest that *Pope Damasus* does now follow, and *Peter Bishop of Alexandria*.—And we command those that follow this Law, to take the Name of Catholic Christian upon them;—and the rest, only the name of Hereticks—we decree shall be chastised by a Divine Vengeance first (by Excommunication) and afterwards also, by the Revenge of the motions of our own mind, as Heaven shall incline us.

And all over the *Theodosian Code. Tit. de Hereticis*, there are nothing but Laws, either for pulling down the Meeting-houses of Hereticks, or for punishing them, and that even to Banishment. So *Cod. Theodos. l. 15. Tit. 5. de Hereticis*, l. 16. *Tit. 4. de his, qui supra Religionem contendunt. Lex secunda, item lex tertia, c. 67. de Hereticis*, l. 21. item l. 26. And Inquisitors appointed, l. 9, 13, 15, 31, 32, 35, 52. *Cod. de Hereticis*.

*Socrates*, l. 3. c. 4. The Emperour *Basilicus's* Edict there, does mention and enforce *Theodosius's* Laws, viz. That Laicks be punished with Banishment and Confiscation of Goods, and Bishops with Deprivation.

<sup>e</sup> *Concil. Ephesin.* Canon 8. Upon the complaint of the Cyprian Bishops against the Bishop of *Antioch's* usurped jurisdiction over them. They Ordain, 'That all usurped jurisdiction of any Bishops over another's Province, shall be, *ipso facto*, void;—And that—lest the fear of any Man's power should creep in, under a shew of an Holy Function, and so we should lose that Liberty insensibly and unawares, which our Lord Jesus Christ did purchase with his own Blood.

<sup>f</sup> It appears from *Cassiodor Varian. L. 10. Ep. 26.* 'That the Gothish Kings did not press any in Italy to their way.—*Theodote* to *Justinian*, says there,—Since the Deity suffers many Religions to be, we dare not enjoyn one alone to be followed: For we remember it is said, That Men must sacrifice willingly to the Lord, not at the command of any one to force them to it.—With good reason therefore does your Piety invite us to that, which the Commands of God do require. And in the time of *Justin* before, *The*

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doric forced him to leave off persecuting the *Arrians* in the *East*. And *Zeno* and *Anastasius* before *Justin*, are represented as Lovers of Peace and Union, rather than a strict Conformity; of which *Zeno's* *Henoicon* is an example.

*Petavius* says of the Emperour *Anastasius*, 'That he gave every Man liberty to profess what Sect he pleased. *Rationar. Temp.* Part 1. l. 7. c. 3. *Theodoric* to all the *Jews*, lib. 2. ep. 27. *Cassiodor Variar.* 'We cannot, says *Command Religion*, because none is to be compelled to believe against his Will.

<sup>6</sup> See *Petav. Rationar. Temp.* Part 1. l. 7. c. 3. Item *Anastasius Bibliothecar.* in *Hermild.*

<sup>7</sup> *Petav. ibidem* Item *Blondus de Inclinat. Rom. Imp. in Occidente.*—Pag. 37. 'Pope *John*, in whose time (the Emperour) *Justin* being wholly set upon rooting out all the Heresies throughout the Eastern parts, deprived all the Bishops of that Sect of their Places, and put their Ministers out of their Churches.—And a little after, not only the *Entichym* Heresy, but all kind of different Parties were suppressed throughout all the *East*.

*Anastasius Bibliothecar.* to the same purpose in *Joanne 1.*

<sup>8</sup> *Anastasius Bibliothecar.* in *Joanne 1.* 'gives an account of *Theodoric's* sending Pope *John* in an Embassy to *Justin*, to acquaint him, That he would ruine all the Catholics in *Italy*, if he did not restore the *Arrians* in the *East* to their Dignities and Churches: And that *Justin* did thereupon comply with him.

<sup>9</sup> *Petav. Rationar. Temp.* Part 1. l. 7. c. 3. The Emperour received the Pope with all honour, and was the first that received the Imperial Crown at the Popes Hands. *Anastaf. Bibliothecar.* in *Joanne 1.*

<sup>10</sup> *Hieron. Rubens, Histor. Ravennat.* pag. 141. Item *Anastaf. Bibliothecar.* in *Joanne 1.*

<sup>11</sup> Therefore is *Justinian* chosen out by the people of *Rome* in their insurrection against Pope *Innocent* the 1st. as the example of the greatest Roman Prince for the Emperour *Conrad* to resemble; in favour of whom they declared in these Verses,

*Imperium Teneat, Romæ sedeat, Regat Orbem,  
Princeps Terrarum, ceu fecit Justinianus.*

As *Sigonius*, Lib. 11. de Regno *Italie* does give the account of it; so *Procopius de Bello Persico* makes *Vitiges*, King of the *Goths*, in his Letter to *Chosroes* King of *Persia*, give *Justinian* this Character; — 'That it is his Nature to be always coveting of new things, to which he had no Right.— And that he did aim at the whole World, and every Mans Kingdom. And in his description of *Justinian's* Buildings, in his first Oration, describes *Justinian's* Statue upon a Pillar, holding a Globe in his Left hand, to signify his Conquest of the World; and stretching out the Fingers of his Right Hand towards the *East*, to Command the *Barbarians* and *Persians*, not to advance any further upon the *Roman* Empire: without any Armour, or Sword; or Spear; but only with a Cross upon the Globe, to signify by what power he gained his Victories.— Which if it were to corrupt the

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the Christian Religion, was a Magnificent show of a False pretender to the power of Christ. Rev. XIII.

<sup>a</sup> See *Prefat. in Cod. Justiniani.*

<sup>b</sup> See *Lib. 5. Cod. Justinian. de summâ Trinitate.*

<sup>c</sup> *Ibid.* l. 8, 9, & 10.

<sup>d</sup> *L. 5. c. de Hæreticis.*

<sup>e</sup> *Concil. Chalcedon. Actio. 8va.*—Which when he had said, 'All the Bishops cried out, *Theodoret* is worthy of his Seat in the Church; Let the Church receive its Orthodox Pastor, &c. And *Actio. 9. c. 10.* The Popes Legat *Paschasius*, in the name of all the rest, pronounces, That upon reading the Votes of the most Reverend Bishops, *this* was approved by them. For upon a review of his Epistle, we acknowledg him to be Orthodox; and for this, Decree him to be restored to his Bishoprick, and that the Church, from whence he was unjustly put out, be repaired.

And this Approbation of the Council of *Chalcedon*, is quoted by Pope *Vigilius*, against *Justinian* in his Constitution.—And decrees the contrary to him, with this preamble.—We, following the judgment of the Holy Fathers—And afterwards—These things therefore we having ordered with caution and diligence.

<sup>f</sup> *Facundus Hermianens. ad Justinian. Lib. 12. c. 3. & cap. 5.*

<sup>g</sup> *Lib. 5. Cod. de Hæreticis.*

It is a good observation of *Du Pleſſis Mornay*, in his *Mystery of Iniquity*, page 100. That *Pelagius* the first, in *Justinian's* days, who confirmed the 5th Council, and desired the aid of *Justinian* against the Bishops of *Milan*, and *Aquileia*, was the first Pope, that made a Decree to employ the Secular Arm against those who should be condemned of Schism, or Heresie.

<sup>h</sup> See Note <sup>d</sup> on this Chapter.

<sup>i</sup> *Cod. Justinian. de Apostatis.*

<sup>j</sup> *Lib. 19. Cod. de Hæreticis.*

<sup>k</sup> See Note <sup>m</sup> on this Chapter, *Vitiges* to *Chosroes* *Procopius*. *Tribonianus* his great Counsellour in the making his Laws, &c. is set out by Historians, as a contemner of all Religions. *Cyprianus de Casaribus*, pag. 141.

<sup>l</sup> See Note <sup>p</sup> on this Chapter, and *Novell. Justiniani* 126. in particular—A manifest constitution of our Deity, *Nostri numini.* And *Novell. 114. Justinian Divina.* And *Pancirallus* observes, That *Justinian* gave the usual Character of the Emperours Subscriptions (A. M. D.) the name of a Divine Mark; *Divinam subnotationem.*

*Constantine* the Father of *Justinianus junior*, Anno Dom. 683. orders the Archbishop of *Ravenna* to go to *Rome* to be Consecrated; *Divali jussione*, by his Divine, or Sacred Command, *Lib. Pontifical.*

<sup>m</sup> See *Onuphrius Parvinius's* Observation in *Pelagio 1.* in Note <sup>i</sup> on the 4th Chapter.

<sup>n</sup> *Novell. 45. de Episcop. & Cler.* We Decree, that those things that are defined by the Holy Canons, have as much force amongst them, as if they were written in Civil Laws.

## The Application of the Characters of Lib. IV.

<sup>dd</sup> *Novell. 131.* — And therefore we decree according to their (the Council's) Determinations, that the most Holy Pope of Old Rome be the first of all Bishops; the most blessed Bishop of Constantinople, which is New Rome, to have the next place after the Holy Apostolick See of Old Rome.

<sup>ee</sup> *Justinian's* Example was upon all occasions quoted afterwards for the Imperial absoluteness in Church-Affairs, and for his Obligations upon the Church of Rome. See *Sigonius* in Note <sup>n</sup> on this Chapter. — *ren fecit Justinianus.* So for all Commemorations of Donations to the Church, he is ordinarily put in with *Constantine* and *Charlemagne*, as the three remarkable Rulers of that Church.

Cardinal *Zabarelli de Schisinate*, about the Year 1406. contends that it belongs to the Emperor to summon the Council, as *Justinian* and *Charlemagne* did.

<sup>ff</sup> See *Baronius*, Ann. 591. & *Boletus Rel. Univer. part. 2. lib. 4.* for these Exploits of *Gregory the First*.

<sup>gg</sup> See Note the 23d on the 21st Chapter, especially that of *Guicciardin* there.

*Benedict.* the Second obtained of the Emperor by Letters-Patents — 'That he that should be chosen Bishop of Rome by the common Agreement in full Assembly, should be owned for Bishop, without expecting either the Emperor's, or the Exarch's Consent — which was never known since the time of *Justinian* the First. *Mornay, Mystere d'inquite, pag. 128.*

*Justin Junior*, to Pope *Constantine*, he sent him (sacram) his Letter to command him to come to Constantinople, and the Pope is said to have obeyed the Imperial Commands in it. *Anastaf. Biblioth. Constantinus.*

*Guicciardin* shows, that the Popes always dated their Bulls according to the year of their Lord the Emperor's Reign, *Imperante N. Domino nostro.*

Anno 1046. *Gregory the Sixth* is deposed by a Council held in *Lombardy* by the Emperor's Order — The words of the Council are, 'That he was deposed by a Canonical, and Imperial Censure. *Siebert. in Chronic.*

Anno 1160. 'Frederick, upon a Schism betwixt two Popes, *Viktor* the Fourth, and *Alexander* the Third, summons a Council at *Parvie*, according to the Custom of the Ancient Emperors; And thus summons the Bishops to meet. Having understood by the Decrees of the Popes, and the Decrees of the Church, that when there happens a Schism in the Roman Church by the dissention of two Popes, we ought to summon the one, and the other, and to determine the difference by the Advice of the Orthodox — at the day of meeting declares, that the right of assembling them, did belong unto him. For so, says he, did *Constantine*, *Theodosius*, *Justinian*, *Charlemagne*. *Radevicus, l. 2. a cap. 52. ad c. 65.*

*Grotius Respons. de Antichristo.* *Gregory the Great* acknowledges the Emperor to be His Lord, and obeys his Edicts. And the Imperial Power was very magnificently exercised upon the Popes themselves by the

*Otho's*

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*Otho's*; And Rome had its Magistrates set over it, that were sworn to the Emperor.

*Omph. Parvin. l. de Fastis, pag. 61.* From the time of *Justinian* the Power of the Consuls ceased at Rome; And it was governed by the Emperor's Exarch, and by a particular Duke over the City of Rome. *Hieron Rubicus Histo. Ravennat. Anno 590.*

*Alberic. de Rosat.* a Famous Lawyer shows, in *verbo Roma* — that Rome was under the Emperor's disposal to the time of *Innocent the Second*, and that the Popes acknowledged the Emperors their Lords.

<sup>hh</sup> See Note <sup>m</sup> on Chap. 4. and the Note <sup>g</sup>, *ibidem.*

*Ludovic. Bebenburg de jurib. Reg. & Imp. Rom. Edit. Ulidelbergi, pag. 46.* — 'The Greeks a long while before the Translation of the Empire to *Charlemagne*, were departed from the obedience of the Roman Church, setting up the Church of Constantinople for their Head. And because that Church did write it self the first of all Churches: *Phocas* the Emperor — at the request of *Boniface the Third*, decreed that the Church of Rome should be the Head of all Churches.

<sup>ii</sup> *Anastaf. Bibliothec. in Bonifacio Quarto.*

At the same time he begg'd of the Emperor *Phocas*, the Temple called *Panticon*, which he made the Church of the Blessed Virgin, and all the Martyrs.

<sup>kk</sup> See Note <sup>b</sup>, <sup>c</sup>, <sup>e</sup>, <sup>x</sup>, on this Chapter.

<sup>ll</sup> See the Sixth General Council in Note <sup>b</sup> on this Chapter.

<sup>mm</sup> See Notes <sup>i</sup>, <sup>l</sup>, <sup>xx</sup>, on this Chapter

*Platina in Pelag. 2.* [*Pelagius* having been elected by the Clergy, and People, without staying for the Emperor's leave, because the Lombards did then besiege the City, sent *Gregory* his Deacon to excuse it to the Emperor at Constantinople] Because, says *Platina*, the Election of the Clergy signified nothing in those days without the approbation of the Emperor.

*Blondus, Decad. 1. l. 9. de Severino 1. & Honorio* — 'Then was that Custom observed, that he that was chosen Bishop of Rome, was not crowned till the Exarch came from *Ravenna* to confirm him.

*D. 63. c. Hadrianus. 22. & Sigonius de Reg. Ital. l. 4.* By the Consent of all the Great Men of Rome, there assembled, it was agreed that *Charlemagne* should have the power of electing the Pope, and of ordering the Roman Church.

*D. 63. c. in Synodo 23.*

Pope *Leo* the Eighth, Anno 963. in a Synod at Rome, consents to that Canon, That none shall be elected Pope but by the Emperor's leave. The Title of the Canon in *Gratian* is — 'The Election of the Bishop of Rome belongs of right to the Emperor.

'And also two years before, at his reception at Rome, Ann. 961. the Romans swear Fealty to him, and that they would never elect a Pope without his leave, nor ordain him without the Consent and Election of the Emperor *Otho*, and the King his Son. *Luitprand. l. 6. c. 6.*

*Aventin.*

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*Aventin, l. 5. Annal. Boiar.* 'Till his time (Gregory the 7th) the Popes used to be chosen by the Clergy, Nobility, People, and Senate; and above all came in the Emperor's Authority to confirm it.

'The Council of Worms says the same of Gregory. *Sigonius de Reg. Ital. lib. 9.*

'The Diet of Ratisbonne 1322. published a long Decree against Pope John XXII. and amongst other things declare against the Pope's Election without the Emperor. *Aventin. l. 7.*

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## CHAP. VIII.

*The first date of the Idolatry of the Roman Church very early. The worshipping of Images, or Saints, in honour of the True God, Idolatry, shown from Hosea 4. 15. and chap. 8. 13. compar'd with chap. 13. 2. So also chap. 8. 5. Idolatry begun in Justinian's days, proved from the Second Council of Nice. The 82d Canon of the Synod in Trullo. From the Zeal of Serenus. From the 26. c. Episc. & Clero. Saint-worship in use before St. Augustin's days, and unquestionably in his time shown from the Accusation of Faustus the Manichee. The occasion of this. Idolatry not enforced by effectual Laws till Justinian's Reign.*

I Have been the more particular in the Explication of the worship of the Beast, because that is made in the Prophecy to be the chief malignity of his Power. For the exercise of his Tyranny over the Consciences of Men is that which gives life and spirit to all the Corruptions of the True Religion, which the Roman Church sets up for the indispensable Laws of the Christian Faith. The Idolatry of the Church of Rome alone by itself would want the greatest part of the frightful Appearance, in which the Beast is described; and which the enforcing it upon the Consciences of all men by the secular Arm, has set it forth into the sense and feeling of the World.

But besides the Characters of the Malignity of the Beast which are generally summ'd up in the Worship of him, there is also a particular description in the 17th Chapter of the Idolatrous State of the Roman Church under the name of *Babylon*, the Great Whore, which is a known term amongst the Prophets to express the Idolatry of a Nation, which had been the True Church of God.

And this charge of Idolatry is brought against the Church by the Prophets, not only when they worshipped strange Gods, but also when they worshipped the True God by corporeal Representations; as it has been sufficiently made out of late by the disputes

See the Dean of St. Paul's Discourse of the Idolatry of the Church of Rome; and Papists not misrepresented.

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disputes about *Aaron's* and *Jeroboam's Calves*; and may be sufficiently shewn from that one place in *Hosea*, chap. 4. 15. *Though thou Israel play the Harlot, yet let not Judah offend, and come ye not to Gilgal, neither go ye up to Bethaven: nor swear the Lord liveth—* where their Idolatry is made to consist in a Religious Oath to *Jehovah*, or to the true God in the places where the Calves were placed.

And that they did really intend all that worship to the True God, appears further from Chap. 8. v. 13. *They sacrifice flesh for the Sacrifices of my Offerings, and eat it; but the Lord accepteth them not.*—And that they applied themselves to the Calves in those Sacrifices, appears from Chap. 13. 2. *They say of them, Let the men that sacrifice, kiss the Calves—* which does all belong to *Ephraim*, and to *Samaria*, who had just before been mentioned for their Calves; so that their swearing by the Lord, and their sacrificing of his Offerings—which are said before to be done at *Gilgal*, and *Bethaven*, the places of the worship of the Calves, cannot possibly be understood of any other intention of worship, than to the True God in the presence of those Calves. So again Chap. 8. v. 5, *Thy Calf, O Samaria, hath cast thee off; mine Anger is kindled against thee—* where the kindling God's wrath against them is called their being cast off by their Calf, as they had represented the presence of God in his House by that figure.

Now for this kind of Idolatry we need not be long in seeking, after the recovery of the Western Empire by *Justinian*.

We find, that in the Second Council of *Nice*, about 200 years after, that they insisted, *Act. 7.* upon the old Tradition and practice of the Universal Church for the use of Images; which though it cannot be verified of so long a practice of the Church as they pretend, nor (it may be) of that degree of honour, which they defined, for any time before, yet we cannot think such an Assembly of men, from all parts of the World, so impudent, as to plead ancient Tradition, and long practice for that, to which there had been nothing like in use of the Church before their time.

But the proof of it, which they alledge out of the 82d Canon of the Sixth Council in *Trullo*, which was near an hundred years before that time, is a very clear instance of such practices in the Church so little a while after *Justinian*. That Canon ordains, *That the Image of Christ, as the Lamb of God, should be received amongst the rest of the Venerable Images—* which gives us to understand, that

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that Images were then frequent in Churches. And the 73d Canon of that Council does intimate to us, what use was made of the Images that were made to represent the Person of Christ; For it ordains, *That Adoration should be given to Christ by the figure of the Cross; and to shew their reverence to it, that it should never be engraven upon the Church-floor, lest it should seem to be trampled under foot, and triumphed over.*

By both these Canons it did appear, that Images were then commonly used with great veneration, if not adoration, in the service of God.

So common a practice as this, not much above 100 years after the Reign of *Justinian*, may very safely be concluded to have been begun in his days; And indeed it is evident to have been then in use by that celebrated Act of \* *Serenus Bishop of Marseilles*, in breaking the Images that he found to be adored in his Churches; And this was but about 40 years after the death of *Justinian*, and must be supposed to have been some while in use before it came to be so grossly abused, as to stir up the zeal of *Serenus* to break them, which Pope Gregory the First tells him never any Bishop before him ever did.

And *Hospinian's* Account of the first occasion of Images in the Church, *Histor. Monachatus*, pag. 49. does agree well with this. He makes the Irruption of the Barbarians upon all the Roman Empire, to have been the occasion of introducing the custom of Images, which they had been always used to in their Paganism, and were indulged in it upon their conversion in a new way: and their Irruption was long before the time of *Justinian*. There also he affirms, that *Gregory* himself was the Establisher of the Invocation of Saints, and of the use of Images, which might well be looked upon as the earnest of spiritual fornication in the Church, before they came to be openly adored; and therefore might denominate the Church an Harlot, as that name may well enough be given to an Adulteress, from her first entertaining of the solicitations of her Paramour.

But even in the days of *Justinian*, according to *Caranza's* Explication of the second Canon of the Second Synod of *Tours*, it appears, that Images were so commonly received in the Church, that there was a place set a-part for them upon the Altar, called by the name of the *Armarium*; *Caranza Annotat.* on 2d Canon, Synod the Second.

An. Dom. 787.  
Petav.

An. Dom. 707.  
Petav.

\* Baronius,  
Anno 591.

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And it appears from the 26th Law of *Justinian's Code*, *Tit. de Episcop. & Clero*, that the *Image of the Cross*, and the *Reliques of the Saints*, were looked upon to be so holy, as to be thought fit to have an Imperial Law made, that they should not be set up in any Prophane, or Common Places, but only in Religious Houses. *We decree*, says that Law, *that none shall endeavour to bring in the Venerable Cross, or the Reliques of the Holy Martyrs, into places made use of for the Peoples Sports, or into the Temple of Fortune* — *For now there is no want of Consecrated, or Religious places to put them in.*

But there was another kind of Spiritual Fornication, which was certainly in common use before the beginning of the Sixth Century; and that was, *The Invocation of Saints*; And this *Mr. Mede* has given an excellent account of, in his Discourses upon the *Doctrine of Devils*, 1 *Epist. Timoth. 4. 1.*

And *St. Augustine* does acquaint us what the rest of the World thought in those days, of the practices of the Orthodox of this kind, *Lib. 20. cap. 2. contra Faustum*. *Faustus* the *Manichee* is there represented by him as accusing the Orthodox Party of being perfectly like the Pagans, in these words — \* *You have turned the Pagan Idols into Martyrs, which ye worship with the same kind of Invocation.*

\* *Idola Paganorum vertistis in Martyres, quas Poris similibus colitis.*

And *Vigilantius* was a known Stickler in those days against the Superstition of *Saint-worship* in the Church: And his Adversary *St. Hierom* himself does commend him for it; and many Bishops were there of his Party.

Indeed it may easily be observed, that with the conversion of the Empire from Heathenism to Christianity, after that the Imperial Throne was come into the Church, were by degrees introduced most of the Ancient Ways of the Heathen Worship, with a new name only of some Christian Ceremony to cover it. So that in effect, it was *Heathenism new christened*, or with a *Christian name upon it*. As may be more at large seen in the *Third Part of the Church-Homily against Idolatry*. And thus came in first the Invocation of Saints in imitation of the lesser Gods of the Heathens, of which there was afterwards a most remarkable Instance of *Boniface the Third's* Consecration of the *Pantheon* for the worship of the *Virgin* and of *all the Saints*, which had been before dedicated to the Worship of the *Mother of the Gods*, and *all the Lesser Gods*.

But

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But till the Reign of *Justinian*, these Idolatrous Customs were not pressed upon the Consciences of men; whereas in his time it was made a Law, that all that did not communicate in the Church, where these things were practised, should be † *banished* the Roman Dominions under the name of Hereticks. And thus, though there might have been the worship of the Devil in these Adorations of *Demons*, or of *Souls departed*, as *Mr. Mede* does very critically observe, yet it was not the worship of the Beast, and of the Dragon, till it was enforced by that Power and Authority which the Dragon resigned up to the Beast, and which has been found to have had the first beginning of its uninterrupted Settlement in the Reign of *Justinian*. Before that time, as it has been shown, all the endeavours that were made for it, were by some means or other put a stop to, and forced to be laid down again. But *Justinian*, upon his reuniting the most considerable part of the Western Empire with the Eastern, was in a very fit capacity to accomplish the Design of an *Universal Conformity* to the Worship of the Roman Church; And he did accordingly lay hold of that advantage, and by his Laws, and the execution of them, did very effectually compass his Design.

The *Ten Kings* also, or the rest of the Crowned Heads, within the compass of the Roman Empire, were not wanting on their parts to contribute their assistance to him at that time. They did so unanimously give their Kingdoms, and their Power and Strength to this Design of the Roman Head or Beast (as the Prophecy expresses it) that at the end of that Age, there was no considerable appearance of any other Faith and Worship in publick all over the extent of the old Roman Empire, but only that of the Roman Church.

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*A P P E N D I X.*

THE  
C O N S E N T  
O F T H E  
A N C I E N T S

Concerning the

Fourth Beast

In the VII<sup>th</sup> Chapter of *Daniel* ;

A N D

T H E B E A S T  
In the *R E V E L A T I O N S.*

L O N D O N :

Printed for *Thomas Cockerill*, at the *Three Legs* in the  
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# APPENDIX.

## CHAP. I.

*Testimonies of the best Learned Men amongst the Jews, and Christians, both of the Roman and Reformed Church, concerning the General Agreement of the Ancients in making the Fourth Beast in the 7<sup>th</sup> of Daniel, to be the Reign of the Romans.*

**I**T may seem to have been very evidently demonstrated from a full and close Examination of the Prophetical Schemes in the Book of *Daniel*, That the *Fourth Beast* in the 7<sup>th</sup> Chapter, is the *Kingdom of the Romans*. But all the rational proof that can be brought for it, will not be able to free it from

very strong suspicions, if that be true which

\* Sir John Marsham has positively affirmed about it in his *Canon Chronicus*, pag. 610. Edit. Lips.

viz. That almost all those who wrote after the time of Josephus, about the Visions in that 7<sup>th</sup> chapter, as well as those in the 8<sup>th</sup> and 11<sup>th</sup> chapter of *Daniel*, did understand them of the Exploits of *Antiochus Epiphanes*: For this would make any think, that are swayed by great Authorities, (as the generality of the world are), That this general agreement of the Ancients in their Applications of

the *Fourth Beast* in the 7<sup>th</sup> Chapter, to the *Grecian Monarchy*, must in all reason be thought to be the most obvious and natural signification of the place; and this would shake the whole foundation of all that has been demonstrated of the Beast in the *Revelations*, which relies all upon the uniform Acceptation of the like Schemes in *Daniel*, from the Certainty of the signification of the *Fourth Beast* in the 7<sup>th</sup> Chapter.

\* *Prophetica pars libri Danielis, sive posteriora sex capita, quarum illius Visiones continent, quibus res quidem una eademque sed diversis modis indicatur. — Primam, secundam & quartam Visionem (i. e. cap. 7, & 8, & 11, & 12.) de Antiochi Epiphanis temporibus intelligunt fere omnes, qui post Josephum ea de re scripserunt.*

Where-

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Wherefore, besides the close Proof of it from the Prophecy it self, it will be very requisite to shew, in further confirmation of this Conclusion, That it is so far from being the general agreement of the Ancients, that the *Fourth Beast* in *Daniel* does signifie any thing else, that it is certainly their almost unanimous Consent, That it is nothing but the Empire of the *Romans*. This will both take off all suspicion of the strength of the proof that has been given for it, and add a new confirmation of it, from Authority, from the general Consent of all Writers of different Parties, Opinions, and Interests, That it is the most easily offered from the Prophecy, and the most obvious of any other Interpretation of it.

But that also which makes this Design the more necessary, is, the Rule that the *Roman Church* has set up for the Orthodox way of interpreting Scripture, in the second Session of the Council of Trent, Can. 3. viz. *That none should presume to interpret Scripture against the unanimous Consent of the Fathers*: By which we have the Approbation of the chief Adversary in our present Case, for the soundness of any thing that has this Authority for it; and the mouths of all its Members are hereby stopped from opposing that which is so confirmed.

For a clearer satisfaction in this, I will give the Tradition of it from the several Writers in every Century of the first Ages after Christ. But for those that may account that either tedious or uncertain, it will be sufficient to hear what the Modern Authors of all Parties have delivered as the common Consent of the Ancients.

As for the Judgment of the most Learned of the *Roman Church*, it has been particularly shewn, in the Preface to my Second Part, That their best Commentators, *Malvenda*, *Viega*, *Alcasar*, *Pererius*, do with a great deal of Heat and Zeal affirm, That *All* find it unquestionable, both Jews and Christians; That it is commonly agreed upon by all that profess the Name of Christ, That it is the common Road, and the King's High-way; That it is the common Opinion of the Learned; That all do interpret it so; viz. That the *Fourth Beast* in the 7th of *Daniel*, is the *Roman Empire*; and lock upon it as a perfect madnes, and to shew ones self void of sense, to think otherwise. *Caspar Sanctius* gives a remarkable reason to this purpose, why it is needless to name any of the Ancients of this Opinion; and that is, *Because there is no*

body

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body that says otherwise. And this Testimony of the *Romanists* is so much the more unquestionable, because they can make no advantage of it by affirming it, but, on the contrary, do thereby grant the main Foundation of their Adversaries Applications of the *Revelations* to their Church, which makes their Judgment about the Consent of the Ancients in this, appear to be clear and impartial.

*Mr. Mede* may be more reasonably suspected of partiality, because of his particular engagements in the Interpretations of the *Apocalypse*: but yet never do we find his Integrity questioned for misrepresenting the Opinions of the Authors that he quotes. And thus does he speak of the Application of the *Fourth Kingdom* in the 7th of *Daniel*, pag. 964. — *This has been the constant Tradition of the Church, since the Apostles days to this last sœculum, and was of the Church of the Jews, before and at our Saviour's time, viz. That it was the Roman Empire.*

*Rabbi Abarbenel's* Testimony is sufficient for the Consent of the Jewish Writers, being known to be one of the most Learned of their Nation. — *Our Masters* (says he) are right in *THEIR TRADITION*, That the *Fourth Beast* does signifie the *Roman Emperours*; whereby it appears to have been the common Tradition of the Learned Jews.

Comment in  
D.M. Pag. 42.  
Col. 1.

Here then have we the most impartial Judgment of the Learned Moderns of *All Parties*, Jews and Christians, That both the Ancient Fathers, and the Ancient Rabbi's are all unanimous in this Interpretation of the *Fourth Beast* in the 7th of *Daniel*.

But the most authentick Testimony of the Consent of the Ancients in this, is that of *St. Jerom*, who is known to have been the most curious and diligent in his search into the Writings of the Learned in his time, as appears from his Book *De Scriptoribus Ecclesiasticis*. — In his Explication of the 7th Chapter of *Daniel*, after he had animadverted upon *Porphyrus's* Opinion as a perfect madnes, who would have the *Fourth Beast* to be a part of the Grecian Monarchy, he concludes thus: — *Let us therefore affirm that which ALL ECCLESIASTICAL WRITERS have delivered to us, That about the end of the World, when the Kingdom of the Romans is to be destroyed, there shall be Ten Kings, who shall divide the Roman Empire amongst themselves; and there shall arise after them an eleventh small King, &c.* Where we see plainly, that by the *Beast* its self was universally understood the *Roman Empire*.

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pire. This he affirms to have been an Universal Tradition of Church-writers before him. And what is there almost in the whole Body of our Religion, that has a more Authentick Testimony of being an *unquestionable Tradition of the Universal Church*?

And this is further confirmed by the general Custom of the Christians in the first Ages to pray for the Safety of the Roman Empire, lest the Ruin of that should bring on the times of Antichrist, and the end of the world, as *Tertullian* does affirm of them in that known place of his *Apology*; and *Lactantius*, *Theophylact*, *St. Jerome*, and *Oecumenius*, are cited by *Bellarmin* in confirmation of the same general Custom of the Church in After-times. And it is apparent from all the mentions of Antichrist amongst the Fathers, That they make him to be the same with the *Little Horn* of the *Fourth Beast* in the 7th of *Daniel*; which shews, that they made the *Fourth Beast* to be certainly after the time of the *Greek Monarchy*, because the end of it with the *Little Horn* was to bring on the end of the World. Therefore does *Erasmus*, in his Comment upon *cap. 29. lib. 20. Augustin. ad Marcellin.* reckon up *Lactantius* with *St. Jerome* to affirm, That all Writers had agreed in that Opinion, That the times of Antichrist was to be after the division of the Roman Empire, as it is set out by the *Ten Kings* and *Little Horn* of the *Fourth Beast*.

These Testimonies about the general Sense of the Ancients of all Churches about this Point, may seem to be a sufficient proof of their Judgments about it: But because some of late very \* eminent for Learning and Ingenuity, have fancied another Interpretation of the *Fourth Beast*; and especially, because one of them, † as much famed for an Antiquary as any of them, has positively affirmed it to be the general Judgment of the Ancients, That the *Fourth Beast* is quite another thing than the *Romans*; it may be more satisfactory, to set down here the Tradition of every Century of the Christian Church concerning this, almost ever since the *Romans* came to be that *Fourth Beast*, at their Conquest of the *Greek Monarchy*.

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## CHAP. II.

*The particular Tradition of the Consent of the Ancients in every Century since the time of Christ, in their Application of the Fourth Beast in the 7th of Daniel, to the Reign of the Romans.*

## FIRST CENTURY.

THE *Chaldee Paraphrast* on the Prophets, is the most ancient Evidence, but Scripture, what was the current Opinion of the times near our Saviour about the Four Monarchies of *Daniel*; for he both lived about those times, and his Exposition was always revered by the *Jews*, as of so unquestionable Authority, that none ever dared to contradict it, says *Lyranus*, in Comment. on *cap. 8. Isai.* And *Galatinus*, — That they reverence it almost as much as the Text it self. So that this may be very well accounted the Sense of the whole Body of the *Jews* in those days.

He has not, indeed, any Comment upon the Book of *Daniel*: But in his Paraphrase upon the four last Verses of the first Chapter of *Zeechariah*, the *Four Horns* there, that scattered the Men of *Judah* and *Jerusalem*, he determines to be *Four Kingdoms* captivating the *Jews*. And so also on the 6th Chapter, v. 5. he mentions the same four Kingdoms coming after one another. What he did particularly understand by these four Kingdoms, is plainly expressed in the Paraphrase upon *Habakkuk* 3. 17. concerning the end of the Nations that should captivate the *Jews*: For, says he, the Kingdom of *Babel* shall not remain, nor exercise Dominion in *Israel*; the Kings of *Media* shall be slain, and the strong Ones of *Grecia* shall not prosper; the *Romans* shall be rooted out, nor shall they gather Tribute at *Jerusalem*. Now it was always agreed, That whatsoever the *Four Kingdoms* in the 7th of *Daniel* were in particular, yet that they were four successive Monarchies that should measure out the whole time of the Captivity of the Church of God, from the *Babylonian Conquest* of the *Jews*, to the time of the Kingdom of the Son of Man; and that the end of this Captivity was to be at the

the end of the Times of the *Little Horn*, as it is also expressly said, *Dan.* 12. 7. When therefore *Zechariah*, who was one of the next Prophets to *Daniel in the Captivity*, is by the Paraphrast determined to signify four successive Kingdoms *captivating the Jews*, or *scattering them* (which is *Daniel's* own expression for it, *ibid.*) And when the only Conquerours and Enslavers of that Nation are mentioned by the same Paraphrast to be the *Babylonian*, *Persian*, *Grecian*, and *Roman* Monarchies; it is manifest, That he does thereby determine the four Kingdoms *captivating the Church of God* in the 7th of *Daniel*, to be those four Monarchies only; and therefore, That the last of the four is the *Roman* Monarchy. And this is sufficient to shew it to be then the general Opinion of the *Jewish* Church at that time, That the fourth Kingdom in the 7th chapter of *Daniel*, was the *Roman* Monarchy.

And this Opinion of the *Jews* in those times, was made to be the Faith of Christians also in those days by our Saviour himself, (so far, at least, as to assure that fourth Kingdom not to belong to the *Greek* Monarchy, which is all the present Concern), in his Prophecies every where about the Kingdom and Coming of the Son of Man; which has been found unquestionably to be meant of the same Kingdom that in the 7th of *Daniel* is also called, *The Kingdom of the Son of Man, and of the Saints*, as may be seen in the Proof of the 13th and 14th Propositions. And then that Kingdom of the Son of Man being signified by Christ not then to be come, nor to be expected till at least some while after his Death, that is, not till long after the end of the *Greek* Monarchy; and yet being described in *Daniel* to come to the destruction of the *Fourth Beast*, or Kingdom there, does make it sure, That that *Fourth Beast*, and Kingdom, could not certainly be any part of the Reign of the *Greek* Empire; and therefore must it be that which succeeded the Reign of the *Greeks*, or the Reign of the *Romans*, if the *Third Beast* before it were the beginning of the *Greek* Empire, as it is here by all acknowledged to be.

A still more particular Determination of the *Fourth Beast* and Kingdom in *Daniel*, to the time of the *Romans*, is that exact Picture of the same Kingdom in the *Revelations* of *St. John*; and that also fixed to *Rome*, as the Seat of its Empire. See *Propos.* 15. Which all the Ancients before *Constantine* looked upon to be so plainly set out as a *Roman* Domination, that there was no doubt

doubt of it. And this is a lasting Testimony of the Sense of the Christian Church about it in those times. And when *St. Paul*, before this, describes the last Coming of Christ, as the Son of Man in his Kingdom, *2 Thes.* 2. he does it with just the same description of it, and of that eminent Opposer of the Church of God, just before his Coming, as the Coming of the Son of Man is set out in the 7th chapter of *Daniel*, by the Destruction of the *Little Horn* of the *Fourth Beast*, which therefore could no ways belong to the *Greek* Monarchy that was past. And then, by his appeal to their knowledge of what it was, that *did then withhold* that Enemy from appearing, he plainly intimates, That that *Antichrist* must come after the time of that Ruling Power of the *Romans*, which was then Reigning. This also does shew, That it was a commonly-known thing amongst the Christians of those days, that the time of the *Fourth Beast*, or Kingdom that was next before the Second Coming of Christ, was not then past, as the *Greek* Empire was. And this may suffice for the Judgment of the Apostolical times, about the *Fourth Beast* in *Daniel*.

All these places in the New Testament are still further confirmed by the general Sense of Antiquity about them.

Whether the fourth Book of *Esdra*s be of so ancient a date as the first Century, or no; yet that it was writ not long after, may reasonably be presumed from *St. Ambrose's* Quotation of it in several places, (as a Book of ancient Tradition in his time); As in *Epist. ad Horontian.* 2. *ad Lucam Commentar.* And especially in *Libro de Bono Mortis*; where he questions, Whether that *Esdra*s were not older than *Plato*?—And the 4th Book of *Esdra*s doth plainly determine the *Fourth Beast* in *Daniel*, to be the *Roman* Empire. *2 Esdr.* 12. 11. where the *Roman* Eagle is called, *The Kingdom that was seen by Daniel*; and called, chap. 11. 39, 40. *The last Remainder of the Four Beasts*, &c.

## CENTURY II.

It is easie now to demonstrate the Consent of almost every one of the Ecclesiastical Writers in the following Ages, for the Application of the *Fourth Beast* in *Daniel* to the *Roman* Empire, from their Agreement about the time of the Coming of the Son of Man in the 7th of *Daniel*: For they generally understanding that of the Second Coming of Christ Jesus into the World, must

Dan. 2. 44.  
& 7. 2.

must make the *Fourth Beast*, or Kingdom that it is there described to destroy, to continue till that time, and therefore certainly not possible to be the *Greek Monarchy*; and then, since it is as manifest that the first of those four Beasts is said to be *Nebuchadnezzar's Kingdom*, or the *Babylonians*, the fourth from thence must at farthest be the *Romans*.

But I will only pick out those amongst them that have mentioned something relating to this *Fourth Beast*, together with that Coming of the Son of Man.

*Justin Martyr* is the next considerable Remainder of Antiquity after the times of the Apostles: In his Dialogue with *Trypho the Jew*, he cites the 7th chapter of *Daniel* to prove the Second Coming of Christ in Glory to be generally expected by all Christians after the times of that ACCURSED One, who is there set out as speaking great words against the Most High; and who is there by *Justin* judged to be just then at hand, whose time, times, and half a time, he says, *Daniel* had foretold. — By which it appears, That the Opinion of *Justin Martyr* was, That the Little Horn of the Fourth Beast did signify some King, who should appear out of the Empire in which he himself lived; and so did suppose the Fourth Beast to be the Roman Empire. — *Trypho* does also acknowledge, That that Prophecy did make the Jews expect one like the Son of Man, who should take upon him an Eternal Kingdom; that is, their Messiah; which did plainly exclude the Greek Empire from being any thing of the fourth Kingdom. For upon the end of the Fourth Beast, or Kingdom, in that place of *Daniel*, immediately succeeds the Kingdom of the Son of Man; whereas the Greek Empire had then been past for near 200 years, and yet there had been no appearance of their Messiah. And thus have we, in this Testimony, both the Judgment of the Jewish Church in those days about this matter, in *Trypho's* words; and the Consent of All Christians at that time, in *Justin's*.

*Irenæus*, not long after *Justin*, lib. 5. cont. *Heret. cap. 21.* does first mention *Daniel's* description of the end of the last of the four Kingdoms, by the division of it amongst the Ten last Kings, — signified by the Ten Horns of the fourth Beast. — And then a little after, — “But yet still much more manifestly bath John, a Disciple of our Lord, set out to us in the *Apocalypse*, the last time of it; and the Ten Kings, who are in it, amongst whom that Empire, which NOW REIGNETH, shall

“shall be divided, declaring what were those Ten Horns that were seen by *Daniel*. — And again, — *Daniel* did diligently foresee the dividing and sharing of the fourth Kingdom at the end of it, by the Ten Toes of the Image. — And speaking of the Number of the Beast, which he had before made to be a time of the fourth Beast in *Daniel*, cap. 24. he pitches upon *Latinos*, — Because his Kingdom, says he, bath that Name; which we know must be the Roman Monarchy. — And *Irenæus's* Testimony may pass for the Sense of the most judicious of the Fathers at that time; for he appears to have been the most diligent Searcher into the Book of *Daniel*, and the Revelations, of any of the first Ages. See lib. 5. contra *Heret. cap. 24.* He had enquired of those that had seen St. John face to face, and of those that had given the clearest Reasons for their Expositions of the Revelations, and had examined all the ancient and approved Copies of it.

Lib. 3. cap. 3.

## CENTURY III.

*Tertullian*, presently after *Irenæus*, in his Book against the Jews, after having quoted *Daniel* cap. 2. about the Second Coming of Christ, adds: — Of which Second Coming, the same *Daniel* also says, And behold one like the Son of Man, coming in the Clouds of Heaven; which is in the 7th chapter of *Daniel*, and must therefore by him be expected to come at the end of the Fourth Beast there, of which he says, in his Apology to the Emperor, — The Division of the Roman Empire into Ten Kings, brings on Antichrist. — According to the description of the rising up of the 11th Horn of the 4th Beast after the Ten. And again says, That that time of Antichrist was at hand; which therefore must be in the time of the Roman Kingdom, and so must the Fourth Beast, to which that Horn did belong, be the same Kingdom.

*Hippolytus Martyr. de consummatione Mundi.*] — “I bring, says he, the testimony of a Witness worthy to be believed, the Prophet *Daniel*, cap. 2, & cap. 7. where he says, That the first Beast signifies the Babylonian Kingdom, and the fourth signifies the Romans. And then, about the Ten Horns, — Who are these, but the Empire of the Romans, and the Little Horn, Antichrist? — And a little before, — “This Prophecy will persuade all that have any judgment in them, That the four Kingdoms in the 2d and 7th chapter, are the same.

St. Cyprian.

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St. Cyprian, lib. 2. *adversus Judæos*,—"speaking of the Stone, Christ, who in the last times shall become a Mountain in reference to the Kingdom of the God of Heaven, *Dan.* 2. which was to succeed the 4th Kingdom there.—And *ad Novatianum*, upon that of St. Jude, ver. 14. Behold the Lord cometh with Thousands of his Saints, *says*, It is just the same with the Description in *Daniel*, cap. 7. v. 9, 10. Which shows his Opinion of the Fourth Kingdom, which was to come before it, to be, That it was not yet past, and therefore not the Greek Empire; and there was nothing else that it could then be, but the *Roman*. *Lactantius*, soon after him, hath a particular Application of the times of the Fourth Beast, and of all the Account of it in *Daniel*, to the *Roman Empire*, lib. 7. cap. 16.

## CENTURY IV.

*Methodius* in his Revelations upon that of St. Paul, 2 *Thes.* 2. 6.—*What is it then* (says he) *that shall be taken away, but the Roman Empire?* Which refers to that *Man of Sin*, who is there described by the Apostle, as the same with the little Horn of the Fourth Beast in *Daniel*.

*Athanasius* in *Synops. de S. Scriptur.*—*Daniel* also (says he) saw Visions of the Consummation; two about the Kingdoms, (*viz.* cap. 2, & 7.) and two more about the Coming of Christ, and the Destruction of *Jerusalem*, and about the Coming of Antichrist, (*viz.* cap. 9, & cap. 11.)—So that by the Consummation-Visions of the Kingdoms, he must understand the Prophecies of the Successions of the Four Monarchies to the end of the World; and therefore that the Fourth could not be the *Grecian*, but the *Roman*.

*Ensebius Cesariensis* is said by *Jerom* to have wrote three Volumes, and *Apolinarius* five, against *Porphyry*, who made the Fourth Beast to be the Reign of the *Greeks* after *Alexander*, against all the current of Interpreters before, who had determined it to be the *Roman*. See *Jerom's Preface* before *Daniel*.

*Victorinus* (supposed to be *Afer*) in *Apocalypsin* c. 13. upon the mention of the Ten Crowned Horns, chap. 13.—"These Ten Horns (says he) and Ten Crowns, *Daniel* also did set forth before, and that Antichrist should pull up Three of them.—After he had before interpreted that Beast and its Horns of the *Roman Empire*.  
*Chrysostom*

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*Chrysostom* on 2 *Thessalon.* 2. 6. speaking of that that did withhold the coming of the Man of Sin, after he had determined it to be the *Roman Empire*, adds:—"For as the *Babylonians* and *Medes* were destroyed, who were before the *Roman Empire*, so shall this Empire itself be ruined by Antichrist, and He by Christ.—And this doth *Daniel* deliver to us with great Evidence.

## CENTURY V.

*Isidorus Pelusiota*, in his 218th Epistle, says thus of the Vision of the Four Beasts in the 7th of *Daniel*:—"That Vision of the Divine *Daniel*, so generally known and talked of in all places, does compare the Monarchies of the *Assyrians*, the *Medes*, and *Macedonians*, to a Lion, a Bear, and a Leopard. But the Fourth Beast sets forth the *Roman Empire*.

And *Sulpicius Severus Sac. Histor. lib. 2.* has the same Four Kingdoms specified, as foretold by *Daniel* in the four Metals of the Statue in the 2d Chapter, which have the same Characters with those in the 7th.

*Jerom* is so much of this Opinion himself in his Comment upon *Daniel*, that almost all his design in it is to expose *Porphyry* the Philosopher, for interpreting the Fourth Beast, and the Little Horn of it, to be the *Greek Empire*, and *Antiochus Epiphanes* in it: And to shew the Paradoxicalness of that Interpretation, he says upon the latter-end of the 11th Chapter, That all Ecclesiastical Writers did understand the Fourth Beast, and the Ten Horns, and Eleventh little One in it, of the *Roman Empire*, and the dividing it among Ten Kings, and of Antichrist that should subdue Three of them.

And when he heard that *Rome* was taken by the Barbarous Nations, he concluded, that the Man of Sin was just at hand, in relation to the Ten Kings, and the Little Horn. *Epist. ad Gaudentium*.

*Theodoret*, after him, is so clear in this, all over his Comment upon *Daniel*, that it must be transcribed, to take all that he says about it.—"He Wonders how any Men of Learning could make the Fourth Beast to be the *Macedonian Kingdom*, when the *Greek Empire* was so expressly represented in the 8th Chapter, by the He-Goat with the Four Horns, and applied to it by the Angel, and when the Third Beast in the 7th

Y y

Chapter

"Chapter had four Heads to set out the same thing. *Comment. in cap. 7. Daniel.*

But what can our Modern Interpreters answer to that of his, against the *Jews* in his time, who were much of the same Opinion in their Application of the *Fourth Beast*, and the *Little Horn*, to the *Greek Empire*, and that of the *Kingdom of the Son of Man* to the return of the persecuted *Jews*? — "Very properly" (says he) may that be applied to these *Jews*, that which "the Prophet hath long since said of them, — And then hast thou put on an Whores forehead, and resistest to be ashamed, Jeremiah 3. 3. *Ibidem.*

*Cyriil. Hierosolymitanus*, and *Ambrose* upon the 2 *Thessalon.* 2. 4, 7. speaking of the time that the *Man of Sin* was to be revealed, — "When the times of the Roman Empire shall be fulfilled, says one; and the other, That he should appear after the falling of the Roman Empire into pieces.

*Andrew* Bishop of *Cæsarea*, some while at least after the time of *St. Basil*, whom he quotes *cap. 44. in Apocalypf.* at the mention of the *Ten Horns* of the Beast in the *Revelations*, chap. 17. — "These *Ten Horns*, or *Kings*, (says he) *Daniel* also saw. — And then determines *Babylon* (the City of the Beast, and the *Kings*) to be *Rome*, according to the Opinion of the *ANCIENT DOCTORS*, for many reasons; but *CHIEFLY*, because on "the *Fourth Beast* in *Daniel*, that is, the *Roman Empire*, were "seen the *Ten Horns*; — And also because *Antichrist*, when he "comes, is to appear as *King of the Romans*, *UNDER PRETENCE OF RESTORING THEIR EMPIRE*. Whence he makes it the Consent of the *Ancient Doctors*, That the *Fourth Beast* is the *Roman Empire*, an Argument to prove the Beast of the *Revelations*, that was like it, to be so too; and therefore *Babylon* to be *Rome*.

So also does *Aretius* Bishop of *Cappadocia*, in his *Comment* upon the *Revelat.* chap. 13. refer the show of the Beast with the *Ten Horns* there, to that of the *Fourth Beast* in *Daniel*; and applies it to the *Roman Empire*.

N. B.

But *Pope Gregory the Great* does more positively apply the *Reign of the Little Horn*, to his own times; which was certainly a time of *Roman Rule*. In his 38 *Epist. ad Constant.* lib. 4. he applies all the Prophecy of *Daniel* concerning the *Little Horn*, or *Antichrist*, to those that would arrogate to themselves the Title of

of the Bishops of the whole *Roman Empire*, as the Bishop of *Constantinople* did then pretend. — "The *King of Pride*, says he, is near at hand; And, which ought hardly to be spoken, he has also an Army of Priests prepared for him; in allusion to the *Little Horn*, as the same with The Beast in the *Revelations*, who was accompanied, and assisted by the *False Prophet*.

Because after this, there is no different mention of any other Interpretation of the *Fourth Beast* in *Daniel*, *Ambrosius Autbertus* may be the general Representative of the Opinion of all those of latter date, till the time of the Reformation — He, upon the 13th Chapter of the *Revelations*, makes the Beast under the *beated Head*, to be the same with the *Little Horn* of the *Fourth Beast* in *Daniel*. — And upon the 17th Chapter compares that Beast with the *Fourth Beast* in *Daniel*; — And there adds — "For what can be understood by the *Fourth Beast*, but the *Roman Empire*, in which those *Ten Kings* are mentioned, after whom *Antichrist* is to arise?

It may therefore now be safely concluded, as the least that can be inferred from these Testimonies of the Ancients, That never was any Learned Man more mistaken about a matter of Fact, of which he could hardly avoid the having a clear satisfaction about, than *Sir John Marsham* has been in his Judgment about this part of the Visions of *Daniel*.

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CHAP.

## CHAP. III.

*What the Ancients do expressly agree in about the Schemes of the Fourth Beast in the 7th of Daniel. Why they much differed from one another in some particular Characters of it. The Use that is to be made of their Unanimous Agreement in some things. The Necessary Consequences of what the Ancients do expressly agree in.*

FROM the preceding Testimonies of the Fathers, it appears, That however different the Ancients might have been in particular Opinions about the Fourth Beast in the 7th Chapter of Daniel, yet they are found unanimously to agree in these General Conclusions.

CONSENT  
of the Anci-  
ents.

1. That the notion of the Fourth Beast in general, as the common subject of all its Horns, is, The Roman Monarchy.
2. That the Ten Horns of it, are a division of that Monarchy into so many several Kingdoms under Ten Kings.
3. That the Little Horn of that Beast is Antichrist, that should have a Kingdom within the bounds of the Roman Empire.
4. That the Kingdom of Antichrist should continue, till it should be destroyed by the Second Coming of Christ, after the time that they wrote in.

*Victorinus* was indeed singular about the last of these. For he judged Antichrist to have been a single Emperor of Rome about the time of the Vision. But that was esteemed as very extravagant by others. 'Some think (says *Augustine ad Marcellin. Lib. 20. cap. 19.*) that Nero is meant by the Man of Sin, 2 Thessal. 2. 4. But I extremely admire at their presumption, or their rash Conjectures.

Many other Agreements of the Ancients about these matters are instanced in by *Bellarmino, Lib. 3. de Pontifice*, some of which must

must indeed be granted; But they are such, as are no ground of concluding upon the sense of the place to which they refer; because they themselves do often acknowledge themselves to be incapable Judges of the determinate Signification of those things, upon the account of their ignorance of the Event, that they referred to, and by which alone they apprehended them capable of being certainly known.

Thus *Theodore* upon the 12th Chapter of Daniel 8, 9. where the Prophet professes he understood not what he heard; And the Angel confirms it to be, because the words were sealed up; but afterwards many should understand—explains it thus—'But when the thing shall come to pass, they shall plainly understand the things that were foretold.

So also *Andreas Casariensis*, concerning the number of the name of the Beast, *Revel. 13.* —'The exact knowledge (says he) of the number, and of every thing else besides, that is delivered about Antichrist, Time and Experience will discover to Prudent and Sober Enquirers.

And *Irenaeus* upon the same matter judges it to have been on purpose concealed, that it might not be known; till it came to be fulfilled — And after Cautions put in against Conjectures — 'Tis therefore, (says he) much the surer way to stop our Conjectures till the Prophecy be fulfilled.—

And this is given as a general Rule for every thing of this nature, that is not very plain and clear before the Event; By which it appears, That the Fathers did not think themselves in a capacity to determine the meaning of the particular Circumstances in the Prophecies about Antichrist, because they were generally agreed, that he was still to come; And that therefore the particular Characters of his appearance did depend upon Events in after-times for the clear understanding them.

Now all those Opinions, for which *Bellarmino* cites the Consent of the Fathers, are such as depend upon this Supposition; That the Time, Times, and the dividing of Time, which is the time assigned to the continuance of the Little Horn in the 7th of Daniel, do not signify any longer time than Three years and an half, according to the common acceptance of A Time in the Prophecy of Daniel.

Upon this account it is, that many Fathers have agreed that Antichrist must be a single Person; and consequently, That the

Lib. 5. cont.  
Heres. cap. ult.

N B.

Dan. 7. 25.

Test.

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Ten Kings signified by the Ten Horns, must also be so many single Kings, as well as the Little Horn, that denotes Antichrist; It is also for this reason, that they agree, That the Roman Empire must be ruined at his appearance, by the Ten Kings, viz. because by this his Time is made to be but Three years and an half before the end of the World, or the Second Coming of Christ, unto which the time of the Little Horn is described to continue.

The Fathers indeed might easily be induced to take the *Timer*, or 1260 days of Antichrist, in the literal sense; because they living under the Reign of the Sixth Head of the Beast, which had ruled from the time of the Vision, they saw no necessity for that sense, in which days and weeks are used amongst the Prophets, and so were then obliged to judge according to the First Rule of all sound Interpretation. Chap. 2. Book I. of this Part.

But the Agreement of the Fathers in these things, is not so perfectly *Unanimous*, as Bellarmine would make it to be.

*Justin Martyr*, in his Dialogue with *Trypho* the Jew concerning this very place in *Daniel*, tells him, That by *A Time*, the *Jews* themselves understand sometimes an 100 years, according to which (says he) the *Man of Sin* must needs reign 355 years.

And *Augustin. ad Marcellin. Lib. 20. cap. 19.* — Some (says he) understand by the *Man of Sin*, not one Prince only, but, as it were, an *whole Body*, that is, a great Multitude of Men.

In c. 19. *Apo.*

And *Primasius*, speaking of the Beast, and the False Prophet, that is, says he, the Devil, and Antichrist, or his Chief Rulers, and his *whole Body*.

So also do we find in the Testimonies of *Irenaeus*, *Tertullian*, *Hippolytus*, *Lactantius*, *Victorinus*, *Jerom*, that they made the Ten Horns of the Beast to be no more than a *Division of the Roman Empire*; whereas *Bellarmin* pretends, that the Fathers are agreed, that they signify the utter destruction of that Empire.

And *Andreas Casariensis* does expressly contradict him in this in his Testimony; where he says, 'That most of the Ancient Doctors did understand Ten Kings of the Roman Empire, by the Ten Horns of the Beast.

There

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There are many other things, for which *Bellarmin* brings the Consent of the Fathers, in which he has been found to be much mistaken; particularly by *Bishop Andrews. Respons. ad Bellarmine.*

Now from the former Considerations about the Agreement, and the differences of the Opinions of the Ancients, it may be observed, That their Testimonies about things that the Church has not positively defined, as the present case is, are of the nature of all other humane Testimony. Where they all agree in a sense of which they were capable Judges in their time, it is a very great presumption, that it is the plain and obvious sense of that place; But where they differ from one another, their Authority is to be resolved into the strength of the grounds of their particular Opinions: And those amongst them who in any particular circumstances speak things contradictory to what was so generally agreed on from the plain evidence of the Text, may be as little our concern, as the Paradoxical Opinions of some Learned Men in our own Age. They themselves, we have seen, do acknowledge themselves incapable Judges of most of the things in the Prophecy of Antichrist, and the absolute need there was of further time and experience of the Events, to be able to speak with any likelihood of truth about them.

The use therefore that is to be made of these Agreements of the Ancients about the places of the Prophecy, of which they were capable Judges at that time, is, To confirm the natural sense that is offered from the Text, and not to give any a prejudice against new senses of the Prophecy about such things in this Age, so many Ages since it was wrote: And as strong a presumption is it against the fixing of the full accomplishment of the Prophecies of *Daniel*, and the *Revelations*, to any Events before, or in the time of the Fathers, to see them so generally to agree in their silence about any such Interpretation. It would indeed be matter of astonishment to us, if the things of these Prophecies should have been past before the times of these Learned Inquirers into the meaning of them; And yet that they should unanimously agree, that they were not to be fulfilled till a long time after.

Grotius.  
Dr. Hammond.

From

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From the General Agreement of the Ancients in the things at first mentioned, these seem to be necessary Consequences, that they must be supposed to own.

Consequences.

1. That by the Fourth Beast in the 7th of *Daniel*, must be understood a Kingdom of the *Romans* to the last end of the Beast, with all its Horns. For by the same reason that they took that Beast to be the *Roman* Monarchy in any part of its time, they must also own it to be the same in all the mentions of it, or in any time of its Horns; As the Third Beast is the Kingdom of the *Greeks* in in all the time of its four Heads, or its four Horns, *cap. 7. & cap. 8.* They were all said in the 8th Chapter, to be the King of *Grecia*: that is, One Ruling Nation at first united, and afterwards divided. And therefore the Little Horn, and the Ten of the Fourth Beast, must be as much *Roman* Sovereigns, as the Little Horn, and the five other in the He-Goat, *Chap. 8.* were *Græcian* Rulers.

And this shews how contradictory it was to the notion of the Fourth Beast, in which all the Fathers agreed, to make the Ten Kings in it, to be *Destroyers* and *Ruiners* of the *Roman* Kingdom, as some of the Fathers did imagine. And therefore by the Ruine of the *Roman* Empire, they must be understood to mean nothing but the ruining the entire form of it, as the breaking a thing in pieces is called the ruine and destruction of it; but no more the end of the *Roman* Kingdom, than the four Horns of the Goat were the end of the Kingdom of the *Greeks*.

2. From hence also does it follow, That the Ten Horns, and the Little Horn of the Fourth Beast, are a time of *Roman* Rule.

3. That the Kingdom of Antichrist, or the Little Horn of the Fourth Beast, is to begin among the *Romans*, after the division of that Monarchy into Ten Kingdoms, and is to continue from its first Rise to the Second Coming of Christ in Glory. For the Little Horn continues with the Fourth Beast till it is destroyed by the Kingdom of the Son of Man.

4. That the notion of a Beast all over *Daniel*, is the Monarchy of one Conquering Nation only from the time of its Conquest to the last end of it. For there is a general Agreement, that the other Three Beasts in the 7th of *Daniel*, do signify the *Babylonian*, *Persian* and *Græcian* Monarchies, till they came to be subdued. And the

Two

## APPENDIX.

Two Beasts in the 8th Chapter are said expressly to be of the same kind; The Ram is called the *Kings of Media and Persia*; and the *Two Horns*, are represented as rising up the one after the other, to denote the succession of the *Persian* to the *Median* Line, till he is there subdued by the He-goat: The He-goat also, tho he be called the King of *Greece* in the single Person, yet is said to have four Kings succeeding after one great one, set forth by a first great Horn, and four rising up after it, and is described to continue to the latter time of that Kingdom, whose Character is owned to be the fourfold Kingdom.

5. That the signification of Heads and Horns of Beast all over *Daniel*, is, The several Supreme Powers in that Nation, which is represented in general by the Beast. If these Heads, or Horns, be said to come one after another, they denote a succession of so many different Supreme Magistracies in the same place; But if represented as rising up altogether, they signify the division of that Nation into so many distinct Sovereignities, or Kingdoms; And also the continuance of each Succession of the Successive Heads, or Horns, and the continuance of each division of the Contemporary Heads, or Horns, till the change of either of them.

This all agree in, about the four Heads of the Leopard in the 7th Chapter, which signify so many distinct Kingdoms in the *Greek* Monarchy; and about the successive Horns of the Ram in the 8th Chapter, which signify the Succession of the *Persian* to the *Median* Government in the same Nation of the *Medes* and *Persians*; according as that Kingdom is called both under the *Median*, and under the *Persian* Kings, as thrice in *Daniel 6.* under the *Medes*, and all over the Book of *Ezra* in the time of the *Persians*. The Horns of the He-goat also in the 8th Chapter, are agreed to represent first the united Monarchical Government of the *Greeks* under one King, and then the Succession of the fourfold Kingdom of the *Greeks* after it.

'Tis true, the Little Horn coming out of one of the four in the 8th Chapter (agreed to be but one single King) makes no change in that fourfold Kingdom, though he be described as coming after the four. But then it is plainly intimated, that he is not an Horn distinct from the other four, but only a part of that, out of which he is said to come, and not to come after it.

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V. 20.  
V. 3.

V. 21, 22.

V. 23.

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V. 8, 12, 15.

## APPENDIX.

Wherefore here are eleven acknowledged Instances of the proof of the beforementioned Rule about the signification of Heads, and Horns; And then for the remaining Ten Horns of the Fourth Beast, and Little One after them in the 7th Chapter, there wants nothing to assure their conformity to it, but to prove, that they belong to the same Nation that is represented by the Fourth Beast there. And that is assured from the preceding Consequence. For these Horns are but parts of that Beast, which in the whole time of it, signifies but one Nation only.

The Fathers indeed do seem generally to agree, That the Little Horn of the Fourth Beast, and consequently the Ten before him, can be nothing but Roman Powers, whatsoever is pretended to the contrary. *Andreas Casariensis*, in his Testimony before-cited, expressly says, 'That the *Ancient Doctors* made Babylon in the Revelations to be Rome, because they looked upon the Beast there (whose City Babylon is) to be the same with the Little Horn upon the Fourth Beast, or the Roman Empire. And *Belarmin* does as good as say the same, *Lib. 3. de Pontif. c. 16.* The Fathers say, that Antichrist was to come as a Monarch of that Empire, the Seat of which had been at Rome.

Thus for instance, When *Justin Martyr* tells *Trypho* that Antichrist (signified by the Little Horn) was just at hand when the Roman Empire was then flourishing, who could understand that of any thing but the Roman Empire? When *Irenaeus* guesses his name to be *Latinos*, because that, he says, was the name of his Kingdom, he does plainly fix him upon the Romans. When *Tertullian* makes the Ten Kings of the Roman Empire to bring on Antichrist, and says, *That his time is at hand*, that is, in the height of the Roman Empire, he intimates the same thing. *Hippolytus* makes him to arise amongst the Ten Kings, whom he calls the Kings of the Roman Empire. *Cyprian*, and all the Fathers, that make the Kingdom of the Stone, or of the God of Heaven, in the 2d Chapter of *Daniel*, the same with that of the Son of Man in the 7th Chapter, must also judge the Fourth Kingdom before it, in each to be the same; And the Fourth Kingdom in the 2d Chapter is said to be the same Kingdom in substance, when it was entire, and when divided, verse 40, 41. *Lactantius* applies the whole account of the Fourth Beast to the

Roman

## APPENDIX.

Roman Empire. *Victorinus* doth certainly seat Antichrist, or the Little Horn, amongst the Roman Rulers.

Those indeed that came after the time of *Augustine*, did many of them think, that Antichrist was to destroy all the Power of Rome. The only ground that they alledge for it, is, That in the Second Epistle of the *Thessalonians*, chap. 2. where it is said, *That that did withhold* at the present time, must be taken away, and then should the Man of Sin be Revealed. This that did withhold, they Interpreted to be the Roman Empire. And yet since they afterwards Interpret Babylon in the Revelations, to be Rome, which is openly described to be the City of Antichrist (the same with the little Horn) whom they agreed to continue till about the end of the World, they did thereby plainly shew, that they meant nothing else by the taking away of the Roman Empire in the forecited place, but only the change of the Monarchical Imperial form of it, not the last end of all Roman Rule; According as *Tertullian* says, that they prayed for the Lives of the Emperors to put off the coming of Antichrist in the end of the World. As for those amongst them that did not understand Rome by Babylon; we see that the Jesuits themselves look upon them as extravagant in it.

See the References to the 1st Chap. Book 1.

Wherefore the Ten Horns, and the Little one after them, may now be counted by the express Consent of the Fathers, as conformable to the General Rule for all the rest of their kind.

6. It does also now appear from this Agreement of the Fathers concerning Beasts, and their parts, signifying Dominion, That they had no other mark for their difference betwixt either Successive, or Contemporary Horns, but only the different Changes of the Supreme Civil Power of Monarchies.

7. Nor any other constitutive difference betwixt Successive Heads or Horns, but a different name or title of the Supreme Power. The second Horn of the Ram was distinguished from the first only by the name of the King of Persia, instead of that of Media, over the same Nation, *Dan. 8. 3, 20.*

8. And by their Agreement, that the four Heads of the Leopard in the 7th Chapter, was the same time of *Græcian* Empire with the four Horns of the He-goat in the 8th Chapter, it appeared, That they made Heads and Horns to be promiscuously used for the same thing in different Schemes of the same Monarchy.

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## CHAP. IV.

*The Agreements of the Ancients about the Beast in the Revelations. Eight Queries about the Necessary Consequences of the Ancients Consent concerning the Fourth Beast in Daniel, and the Beast in the Revelations, for the more particular determination of the Characters of the Beast in the Revelations. The Reason of the Contrariety of some of the Opinions of the Fathers, to their general Agreements about the Fourth Beast in the 7th of Daniel, and the Beast in the Revelations. The Application of the Beast, to the Roman Church in all Ages.*

THE Consent of the Ancients about the nature of the Fourth Beast in the 7th of *Daniel*, and the necessary Consequences of what they expressly consent in, do discover what they must agree in concerning the Beast in the *Revelations*. For,

1. The Fathers are well enough known to make that which from the 13th, to the end of the 19th Chapter of the *Revelations*, is peculiarly called The Beast (as one particular state of it only in the latter time of it) to be that, to which they give the name of Antichrist. See *Andreas Cesariensis*.

2. They do upon this account make that particular Reign of the Beast in the *Revelations*, to be the same with the Reign of the Little Horn of the Fourth Beast in *Daniel*, the same with the Man of Sin in the 2d Chapter of the Second Epistle to the *Thessalonians*, the same also with the Builing King in *Daniel* 11. 36. For as they called all these by the name of *Antichrist*, so *Bellarmin* assures us, *lib. 3. de Pontif. cap. 1.* That by the common consent of all *Christians*, by *Antichrist* is understood but one certain Eminent False Christ. In the Testimony also of *Andreas Cesariensis* may be seen the Agreement of the Ancient Doctors, That The Beast in the *Revelations*, and the Little Horn in the 7th of *Daniel*, were the same thing, because they accounted them both to be Antichrist.

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3. The Fathers do also own with the Text, the seven Heads of the Beast to be successive Ruling Powers, five of which were past at the time of the Vision, one of them at that time in being, and two Kings more which were to come to make up the whole Seven, the latter of which Two was to be such an Eighth, as should be one of the Seven. Rev. 17. 10, 11.

4. They did also agree that *Babylon*, that went along with the Beast in the *Revelations*, was the City of *Rome*. This appears from *Andreas Cesariensis*'s Testimony, and *Bellarmin*'s Quotations of the Fathers for this Exposition, *Lib. 2. de Pontif. cap. 2.* where he concludes it to be the Opinion of the Fathers, That John in the *Apocalypse* did every-where call *Rome*, *Babylon*.

Now from the forementioned Particulars, in which the Ancients are found generally to agree about the Fourth Beast in the 7th Chapter of *Daniel*, and the Beast in the *Revelations*; and from the immediate, and necessary Consequences before deduced from them, I would propound it to the Impartial Consideration of all the World, whether to make the Ancients constant to themselves, they ought not to be judged to agree also in those unavoidable Consequences of the Conclusions, in which they are so unanimous.

That the general Notion of the Beast in the *Revelations*, as it is the common Subject of its Heads and Horns, must signify, the Particular Monarchy of the Romans, till the last ruine of it. This does necessarily follow, 1st; From the fourth Consequence of their Agreements about the Fourth Beast in the 7th of *Daniel*. For by that the general Notion of every Beast is to be some Particular Monarchy to the last end of it. And 2dly, From their Unanimous Agreement about *Babylon* in the *Apocalypse* before-mentioned, which does necessarily determine it to be the Roman Monarchy. Query 1.

Wherefore if some of the Fathers have interpreted the Beast in the *Revelations* to signify, a great Multitude of Kingdoms, tyrannizing over the Church of God, They do plainly contradict that, which before they had agreed to be the natural and obvious signification of A Beast in Prophecy, by the almost Unanimous Consent of all Interpreters, that is, a particular Kingdom only; Whereas in this way, they make one Beast signify as many, as a multitude of Beasts every-where else; and Chap. 3.

See 4th Agreement in this Chap.

and for which also they do not alledge any the least warrant from the Text.

Query 2.

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CHAP. 3.

Whether the Ancients must not, according to their other general Agreements, make the Heads and Horns of the Beast in the *Revelations* to be so many Sovereign Powers amongst the *Romans*; and the Heads to be so many several kinds of Supream Magistracy over the same Jurisdiction of the *Romans*? For they are described to succeed one another. *Revelat.* 17. 10, 11. And the Ten Horns of the Beast to be the Division of the *Roman* Monarchy into Ten really distinct Kingdoms. (For they are represented to be in power all at a time. *Revel.* 17. 12, 13.) According to the fifth Consequence of their Agreement about the Figure of *Daniel*.

Those therefore of the Fathers, who make the seven Heads to be either so many *Ages* of the World, or so many distinct *Monarchies*, do contradict their Agreement with the rest about the like Figures in *Daniel*; And when others make the Ten Horns to be the dissolution of the *Roman* Empire, though they were the Ten Horns of that Beast, that signifies the *Roman* Empire to the last end of it, they forget how inconsistent they are with themselves.

Query 3.

Whether by the common Consent of the Fathers in their other Agreements, the Beast in the *Revelations*, as it is the particular state of the Beast under its last Ruling Head, can be any thing but a *Roman* Sovereign? For it is an Head of the *Roman* Beast, and therefore by the former Consequence must be a Sovereign of the *Romans*: It is also the same with the Little Horn of the Fourth Beast in *Daniel*, which by Consequence the second, Chapter the 3d, is a *Roman* Sovereign.

Query 4.

3d Agreement in this Chap.

4th Agreement, Chap. 3.

Whether the Agreements of the Fathers do not necessarily make the 6th Head of the Beast to be the whole Imperial Government of *Rome*? They agree, that the 6th Head was (according to the Text) in power at the time of the Vision; And it must then be either the *Roman* Emperor, or the Imperial Government; but it could not possibly be the single person of any *Roman* Emperor. For then the next single Emperor but one must have been the 8th King, called the Beast; Whereas the Fathers are found to agree, that Antichrist, the same with the Beast, or 8th King, was not come into power in their time, which was never the succession of many single Emperors

perors from the time of the Vision. Besides, By the 5th Consequence of their Agreements about the Figures of *Daniel*. Chap. 3. They make every Head and Horn of Beast to contain in it all the single Rulers of the same kind.

Whether, according to the agreeing Judgment of the Ancients, the Sixth Head of the Beast must not be the Imperial Government of *Rome*, till at least the taking away of that Form of Government in that Jurisdiction? For by the 5th Consequence of their Agreements. Chap. 3. An Head, or Horn of Beast signifies a kind of Supream Power in a Nation to the last end of that kind of Magistracy, or Kingdom.

And therefore those of the Fathers, that made the Sixth Head to be at an end at the Change of the Imperial Power from Paganism to Christianity, did contradict the Unanimous Consent of all the rest with themselves about the nature of every Head and Horn in *Daniel*, which they made to be one kind of Supream Civil Power to the last end of it, without any regard to the different behaviour of some of the single Persons of that kind towards the Church of God, in comparison with others. The Favour and Protection of the *Jews* from some of the *Babylonian*, *Persian*, *Græcian* Kings, did not in the Fathers Opinion make different Heads, or Horns of the Beasts, to which they did belong.

Whether, according to the Opinions of the Ancients, in which they unanimously agreed, The *Seventh King*, or Head, must not be that which changed the Imperial Power of *Rome* at the end of the *Western* Emperors? For the Imperial Government of the *Romans* was certainly the Sixth Head; and that must then necessarily be either that Imperial Government only, which was particularly owned by the Senate, and People, and Clergy of *Rome*; or the whole Imperial Government of the *Roman* Empire, over *Rome*, *Constantinople*, *Britain*, &c. Now at the Fall of the *Western* Emperors in *Augustulus*, there was a Change of the Imperial Form of *Roman* Government, whichsoever of these kinds was the Sixth Head. For the Barbarous Kings, that succeeded, were owned as the sole Sovereigns of *Rome*, by the Pope, Senate, People and Clergy. And if it were the whole Imperial Government at *Rome* and *Constantinople*, which was the Sixth Head, then the Change of it into the mixt form of Imperial, and Kingly Government of *Rome*, or of the *Romans*, by the owning the *Goths*.

Query 5.

Query 6.

Query 4.

1.

2.

Chap. 3.

*this* Kings as the Sovereigns of the *Western* Part, must be the Seventh King. For they were as much a part of the Supreme Power of the *Romans*, as the *Western* Emperors, which they succeeded. And it has been found by the 6th and 7th Necessary Consequences of the Agreeing Opinions of the Fathers, That a new Name of the Civil Sovereign Power of a Nation, does constitute a new Successive Head or Horn of a Beast. So is it in the last Horn of the Ram, Chap. 8. which is agreed by the Fathers to be the Change of the name of the King of *Media*, to that of the King of *Persia*, though the King of *Persia* was also King of *Media*, who was the first Horn. And so was it in the four Horns of the He-goat, *ibidem*. Though one of these four be the same with the first Horn. And the Change of the whole pure Imperial Government into that of either Kingly alone at *Rome*, or into that of the mixt form of Kingly and Imperial, over the whole remaining Empire, was as real a new appearance of the Sovereign Power of the *Romans*, as either of those two Instances.

Query 7.

Agreements.

After this, it is not to be questioned, but that according to the Fathers, The Eighth King called the Beast, and Antichrist, must be that Sovereign Civil Power of the *Romans*, which succeeded the Barbarous Kings at *Rome*. For that must be the King that was next to the Seventh. And this exactly agrees with the Text; For the Eighth King, called The Beast, is said to be of the *Seven*; As the Imperial Government restored by *Justinian*, who subdued the *Italian* Kings, was the Eighth Change of the Sovereign Power of *Rome*, but really nothing but the Sixth Head restored again.

Query 8.

Prop. 6.

It does also as necessarily follow from the Agreements of the Fathers about the constitutive difference of Heads and Horns from one another; That that which is represented by the False Prophet, cannot be the same thing with that which is called the Beast; *viz.* Because the Beast is really nothing but an Head of the Beast, which by consequence the 6th, Chap. 3. does denote a Civil Power of the *Romans*; whereas the False Prophet is described as an Ecclesiastical Power, employed in the service of that Civil Power. See *Revelat.* 13, 12, 14.

But yet they might very well agree, That the Beast, and the False Prophet, might be used promiscuously to signify the really distinct Actions of one another; because they were joined together in one Confederacy; And the names of any Confederates,

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or Partners, in any thing, are commonly used to express the Actions of one another in the common Design. So *Primasius* upon the 13th of the *Revelations*, concerning them both — ‘Both of them, says he, are every-where to be understood in conjunction — And presently after — It is manifest, that both the Beasts are one and the same body (*of men*) and exercise the same wicked Worship; so that the First is said to fight for the false Shows of the Second.

Thus I have drawn down the Consequences of the General Consent of the Ancients, to mine own particular Opinion concerning the first date of the Rise of the Beast, and the particular *Roman* Power that is now signified by that Term.

But that which is to be observed for the General Confirmation of the Conclusion, in which almost all Protestants agree in, is, That if it be sure, as may appear from the 4th Query, That the Sixth Head of the Beast is the Imperial Government at the time of the Vision, then there need nothing be granted to prove the Beast and the False Prophet to be the Civil and Ecclesiastical Power of *Rome* at this present, but only to demonstrate from History, That there has certainly been two Changes of the Sovereign Power of the *Romans* since the time of St. *John*. For they did agree, That Antichrist, from his first appearance, must continue till the Second Coming of Christ; and that the next Change of the Sovereignty of the *Romans* but one, after the time of the Vision, must be the Eighth King, or the Beast, and Antichrist; And therefore at the beginning of the last of those two Changes of the Government of the *Romans*, since the time of St. *John*, must the Kingdom of Antichrist have begun, whensoever that does appear from History to have happened.

And whatsoever the Fathers have delivered contrary to this, concerning the *Time*, *Times*, and *half a Time* of the Beast, as but three years and an half, must have been acknowledged by them to contradict their General Agreements in other things more plain; and from *Experience*, which they often mention, as the only means to determine the meaning of some Mystical Expressions that regarded future Times, they would have learnt that those Times were necessarily to be understood in a Mystical Sense, and not as they ordinarily signify; according to the frequent Examples in Scripture of such a Mystical Signification of parts of time, and the true Rule of Interpretation in such like Cases.

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4th Agree-  
ment, Chap. 3.  
3d Agree-  
ment, this  
Chap.

See Corol. 1.  
Prop. 23.  
Rule 2.

For a clearer satisfaction about the contrariety and inconsistency of some of the particular Opinions of the Fathers, with the Conclusions in which they agree with the Unanimous Judgment of the rest; it may be convenient to inquire into the grounds, or reasons of their Paradoxical Fancies about the Beast in the *Revelations*, which contradicted the General Agreement about the signification of A Beast, and its Ruling Parts, in the Prophecy of *Daniel*.

In Prefat. ad  
*Apocal.*  
In 2. Ep. *Theff.*  
For this purpose it is in the first place to be considered, That it is a true Observation of the Learned *Grotius*, That the Reason why the *Apocalypse* was not added at first to the rest of the Books of the *New Testament*, which did afterwards give ground for questioning the Canonical Authority of it, was, That it did so openly point at the *Roman Government*, as the great Enemy of God, that it lay concealed in a few hands amongst the Christians of the first times, for fear of exasperating the *Romans* against them. This does *St. Chrysostome*, and *Augustine* make to be the ground, why *St. Paul* spoke so mysteriously about the *Roman Empire* in his Prophecy about Antichrist, 2. *Theff.* 2. 6. when he says, And now ye know, what doth withhold; the Reason they give for it, is, That if the Apostle had openly named the *Romans*, they would have accounted him, and all the Faithful, very pestilent Members of their Government.

This fear of the then Ruling Power, together with the Professions of their ignorance of the application of the Characters of Antichrist, because they look'd upon their times as not at all concerned in those things, may be very reasonably judged to be the cause of the little care that the Fathers took to be wary in the Interpretations that they gave of this Book. For they esteemed it to be both a dangerous study, and also relating to things that they could not well judge of; and also to future times, in which they should not share; And might therefore (as *Chrysostome*, and *Augustine* do expressly say) bring themselves unnecessarily into great danger. And *Jerom*, in his Answer to 11. q. ad *Algasiam*, and *Primasius* upon 2. *Theff.* 2. 6. to the same purpose. This Account may the more easily be allowed from the general neglect of the Book of the *Apocalypse*, even in this Age, to which the chief things in it are by the severest Examiners of the Sense of Scripture judged to belong; so as to be even laid aside out of the Calendar for the daily readings of Scripture by Protestants themselves, † who never-

Mr. Mede, Bp. Usher, &c.  
Homilies of the Church of England, p. 69, and p. 316.

nevertheless do give the present Church of *Rome* the name of *Babylon*.

It is then no great wonder, That *Irenæus*, and *Hippolytus*, and some other of the Fathers, whilst the *Roman Government* continued Pagan, should be so willing to make the Beast in general to be the World, and the Seven Heads of it to be seven Wicked Ages of the World, as the sum, or Recapitulation (as *Irenæus* calls it) of all the Apostate times; For in that way, the Sixth Head, said in the Prophecy to be then in being, was not more applied to the *Romans*, than to all the other Wicked Nations in the World at that time; and the last Head, called the Beast, would not concern the then *Roman Empire*, because it was not to come till after the end of that present Reigning Age.

And their willingness to take this safe way, might make them easie to be satisfied with such small grounds as these for it, viz. 1. That the Beast in the *Revelations* is signified, Chap. 13. 2. to contain all the Four Beasts of the 7th of *Daniel*, in his own Body; though that be the same with what is said of the Fourth Beast alone, that is, that he had devoured the other three. But this Apprehension might easily induce them, first to fancy the Beast to be at least all those Four Monarchies that are mentioned in *Daniel*; And 2. when that was done, they might as easily thereupon be brought to extend the notion of it to contain the whole World in it, from the representation of the Seven Heads upon it, the number seven being then generally accounted in the Learning of the Jews and Christians, to be a signification of the whole sum of the kind of things, with which it was joined; And then it was obvious to fancy the Seven Heads to be some seven parts of time, that should measure out that blasphemous, or ungodly time of the World, from the first beginning of it, to the last end of it. And yet all the ground for this was nothing but that mention of the parts of the Four Beasts in the 7th of *Daniel*, in the make of the Body of the Beast in the 13th Chapter of the *Revelations*, which the Fourth Beast in *Daniel* is said to have devoured.

The Fathers that came after the time of *Constantine*, and that saw the *Roman Empire* turned Christian, could not, it seems, ever bring it into their minds to think, That God would ever suffer the *Roman Empire* to relapse again into Infidelity, or to appear in the dreadful Characters of the Tyranny of the Beast against the Church; And yet they must stand to that, if they allowed

lowed *Babylon* to be *Rome*, or the future times of the Beast to belong to the *Roman Empire*. They therefore interpret *Babylon* to be the General City of all Wicked Men all the World over, and the Beast to be the World of Wicked Men; and the Seven Heads to be either all the Tyrannical Powers of the World that had, or should persecute the Church of God, or all the Wicked Emperors only of that Time, Heathen, or *Arrian*.

That which might the more easily dispose them to this, was the Clamours of the *Arrians* and *Donatists* against the then Orthodox Party, that they were the People of that *Babylon*, that is so dreadfully set out in the *Revelations*. For it was very obvious for any, that had zeal enough, to make the Change of Religion to be the Change of one of the Heads of the Beast; and so to account the Sixth Head to be the Heathen Emperors only, the Seventh King to be the short continuance of Imperial, and professed *Arrianism*, under *Constantius*, *Valens*, &c. as the time of the Seventh King is described; And the Eighth King, called The Beast, to be the return of that which these called Idolatry and Blasphemy (but others Orthodoxy) under the rest of the Emperors that succeeded, and that were in the time of this Charge in power.

Mr. Mede.  
Dr. More.

If we consider, That by some of the best Learned, and Cautious Interpreters of this present Age, the change of Religion in the Imperial Head, is made to be the end of the Reign of that Head, it will appear very reasonable to judge, That these Clamours of their Adversaries might be thought to have some ground for them, if they should allow The Beast, and Heads, to be *Roman Powers* only: And this Consideration might very well make them conclude, that *Babylon* could not be *Rome*, nor the Heads of the Beast to be so many Successions of *Roman Government*, at least if they thought it to be undoubted, That the then called Orthodox Party could not possibly be concerned in the Characters of the Beast. For,

That the Orthodox were then charged by their Adversaries with the Application of *Babylon*, and the Beast, to them, is evident. That which is the clearest Instance of this nature, is that which *Bede*, in his Preface to his Comment upon the *Revelations*, says of *Tyconius*, an Eminent *Donatist*, and whom he commends for his Interpretation — He there says, That *Tyconius*, who had suffered in the Cause of the *Donatists* with the

rest

rest of his Brethren, That he did apply all the Persecutions in the *Revelations* to the Actions of the then present Church of *Rome*, against those of his Party: And *Primasius*, another of his Followers, does also in his Comment upon this Book, affirm much the same of him in his Preface. So also does the Imperfect Work upon St. *Matthew* (wrongly attributed to *Chrysostome*) charge the Governing party of the *Roman Church* about the same time, with much the same accusations in several places of it; and *Bellarmin* informs us, Lib. 3. de *Pontif.* c. 11. That the Orthodox Africans were called Romanists by the *Arrians*, as a name of reproach.

Whatever was the true Reason of this new Interpretation of the name of *Babylon*, it is certain, that it was against the opinion of all the Fathers before, as the most Learned of the *Roman Interpreters* do often acquaint us; and as may be seen from *Irenæus* in particular, Lib. 5. *Contra Hæres.* And from *Tertullian* in *Apolog.* *Victorinus*, &c. And there could be no greater Reason to move them to it, than the clamours of that discontented Party.

But after the inundation of the Barbarous Nations all over the *Roman Empire*, and the settlement of their several Kingdoms within the Bounds of it, *Andreas Casariensis*, and *Arethas*, as if they had now plainly seen the division of that Empire amongst the Ten Kings, represented by the Ten Horns of the Beast, seem to be not so well satisfied about the Mystical way of Interpretation, which they had received from those before them. But yet for fear of fixing the Characters of *Babylon* upon the then present times of the *Roman Church*, they are very cautious of determining any way: They show how many meanings *Babylon* may have in it; it may either be the whole World of the Wicked in general, or *Babylon* in *Persia*, or Old *Rome*, or New *Rome*; and the Seven Heads of the Beast may be either all the wicked Emperours, or Seven Ages of the World, &c. And yet when they come to bethink themselves again, *Babylon* must sometimes be *Rome* with them, according to the Ancient Fathers; and yet that it cannot be Old *Rome*, because that had lost all Majesty of Empire, (And then what *Rome* can it be else?) And that Antichrist, when he comes, must be a Monarch of *Rome*. See *Andreas Casariensis* on the 13th and 17th Chapters of the *Revelations*.

All

All which shows, That the only thing that can be depended upon, as the Authoritative sense of the Ancients, is their General Agreement about the nature of the 4th Beast in *Daniel*, and about the relation of the Beast in the *Revelations* to it; And the immediate consequences of that unanimous consent.

If now it should be thought to be a great prejudice against the clearness and easiness of the Protestant Applications of the *Apocalypse* to the Church of *Rome*; That that Interpretation was never heard of for many Ages together, after the time that the beginning of the Apostacy of the *Roman Church* is dated from by Protestants: *Baronius's* Testimony concerning it, is a sufficient Answer to that, who (as \* *Dr. Barnard* observes) does acknowledge, That there was not an Age in which some Learned Man or other did not appear in this charge of Antichristianism upon the Church of *Rome*. And we have already seen the Charge of the *Donatists* and *Arrians*; and if that should be esteemed to be nothing but the unreasonable clamours of Hereticks, *Pope Gregory's* complaint of the same nature, against that Antichristian Supremacy of the Bishop of *Constantinople*, which came afterwards to be the Title of the Bishop of *Rome*, is unexceptionable.

But presently after that Age, when *Baronius* himself says, That the *Abomination of Desolation* seemed to have been brought into the Church, *Arnulphus*, Bishop of *Orleans*, in his Speech to the Synod of *Rheims*, appeals to the whole Synod, whether the behaviour of the Bishops of *Rome* did not in their opinion fully answer the Character of Antichrist sitting in the Temple of *God*?—And thereupon applies the 2 *Thess.* 2. 4, 6, 7. to the *Falling in pieces of the Roman Empire, and the Elevation of the Papacy upon the ruins of it.*

But after that *Pope Gregory* the 7th, called *Hildebrand*, had a while shown himself, there were frequent clamours of this nature. *Aventinus*, an Historian of that Church, says, That the Greatest part of Good, Ingenious, Faithful, and Clear-spirited Writers did hold, That *T H E N* began the Empire of Antichrist. And accordingly do we find the whole Clergy of the Diocess of *Liege*, in their Answer to *Pope Paschal's* Letter, who had been *Hildebrand's* Scholar, applying the Rage of the Devil in the *Apocalypse*, against the true Church, to the Popes Actions; And

And the Emperour *Henry* (who was with them) in his Letters to the Christian Princes, does also in express words apply the Characters of Antichrist in the *Thess.* 1 *Ep.* 2. to *Paschal*. The Bishop of *Florence* also at the same time did publicly Preach, that Antichrist was then born, which made *Pope Paschal* go in person to *Florence*, and call a Council there to admonish him to desist.

Their own *St. Bernard* tells us first, That he had heard *Norbert*, of great repute for Holiness, affirm with a protestation, That he did most certainly know that Antichrist should be revealed in that Generation. And *Bernard* himself does also call the *Pope* Antichrist; and says, That the Beast of the *Apocalypse*, to whom was given a Mouth speaking Blasphemies, and to make War against the Saints, does sit in the Chair of *St. Peter*.

But *Everhard*, Bishop of *Salzburg*, in the time of *Gregory* the 9th, at the Assembly at *Ratisbonne*, doth the most particularly prove the Time of the Beast, as the 8th King of the *Romans*, to have been come ever since the time of *Hildebrand* at least, from the end of the Imperial Power that was the Sixth Head, and the division of the Empire amongst the Ten Kings. *Aventin.* Lib. 7. 545.

This was the judgment of such as were of the *Roman Communion*: But ever since the first great appearance of the *Albigenses*, which was before the year 1170. there has been a continuation of this Accusation against the *Roman Church*, by whole Bodies of Churches, divided from that Communion.

Those that have the curiosity to see a more particular account of the Tradition of the Charge of Antichrist upon the *Roman Church*, from the best Learned of its own Members, may consult *Du Plessis Mornay*, in his *Mystery of Iniquity*; and *Dr. Bernard* in his Fourth Discourse, from page 119. where there is an account more particularly of the Learned Men of this Opinion in the Church of *England*, both in the times of its Papal state, and since the Reformation.

FINIS.

\* Divers Discourses, p. 119.

Lib. 4. Epist. 38.

Lib. 6. Ep. 28.

An. 900. Art. 1, 2, 3.

Synod. Rheim. Cap. 25, 26, 27, 28. A. D. 991.

Mornay Mystery of Iniquity. p. 213.

Lib. 5.

2. Vol. Concil. p. 809. Edit. Colon.

Platina in Paschal. 2.

About the Year 1125. Epist. 56.

In Cantic. Serm. 33. Epist. 125.

About A. D. 1230.